HUMANITY BEYOND CREED

(A study in Iqbal's thought)

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IQBAL ACADEMY PAKISTAN

Publisher

Muhammad Bakhsh Sangi
Director
Iqbal Academy Pakistan
Government of Pakistan
National History & Literary Heritage Division
Ministry of Information, Broadcasting, National
History & Literary Heritage
6th Floor, Aiwan-i-Iqbal Complex,
Off Egerton Road, Lahore.
Tel: 92-42-36314510, 99203573,
Fax: 92-42-36314496
Email: info@iap.gov.pk
Website: www.allamaiqbal.com

ISBN : 978-969-416-494-6

1st Edition	:	2018
Quantity	:	500
Price	:	Rs.450/- US$ 12
Printed at	:	Art and Graphics, Lahore

Sales Office: 116-McLeod Road, Lahore. Ph.37357214

CONTENTS

To

The loving memory of my mother

Salma Baigum

who breathed her last on

Nov. 25, 2016

به چه مشغول کنم دیده و دل را که مدام

دل ترا می طلبد، دیده ترا می خواهد

FOREWORD

The conflict between humanity and creed is increasing day by day in the changing global scenario. One may say, however, that this debate is illogical and futile. But the question is that what is the basis of this debate and whether a creed can refute humanity or not? In my view, it is the most significant question of our age. These writings have been penned under the same inspiration which harbour Iqbal's thought as the basic reference.

Albeit, the research papers bear different topics, the conflict mentioned earlier, can be witnessed gnawing at my heart everywhere. This gnawing of the heart is the very force which got these articles written. These articles were presented in different international conferences and were keenly pondered upon, raising many questions.

The readers may consider this book as an anthology of my views and findings on different issues at different events which all reflect my passion for those subjects.

The story of this anthology is quite interesting. When I was in Egypt, I dispatched the draft of a book for publication to the Iqbal Academy. However, the Academy could not publish it due to certain impediments. By the time the Academy overcame those hurdles and was ready to publish the old manuscript, I had developed another anthology on the same lines. Therefore, instead of giving the readers an old piece of work, I have merged the new one with the older

version deducting some of its chapters.

I am indebted to the Iqbal Academy, Pakistan with whose attention this book is kissing the readers' hands. It is hoped that the readers will find these writings informative and gratifying.

Zahid Munir Amir

PART I

FIRST WIND OF ISLAMIC REVIVALISM AFTER WORLD WAR II: MUHAMMAD ASAD (1900-92) AND THE INTERNATIONAL ISLAMIC COLLOQUIUM, 1957-58.

Muhammad Asad was born as Leopold Weiss in a Polish family, at Limburg (present day Ukraine), on 2 July 1900. He learnt the Jewish Holy Scriptures and the Hebrew language at an early age. His family shifted to Vienna in 1914 where he continued his learning. In 1918, he joined the Austrian army. He studied philosophy, history, art, physics and chemistry from the Vienna University. In 1922, he traveled to the Middle East for the first time and visited Egypt, Jordan, Palestine, Syria and Turkey. During his second travel in 1924, he went to Egypt, Amman, Tripoli, Iraq, Iran, Afghanistan and the Central Asia. After long experience, deep observation and extensive study, he embraced Islam in 1926 at Berlin and adopted Muhammad Asad as his Islamic name. He performed Hajj, got married at Cairo and started writing in prominent international newspapers. He came to India in 1932 and stayed at Amritsar, Lahore, Srinagar, Delhi, and Hyderabad Deccan. He also met poet philosopher Dr. Sir Muhammad Iqbal (1877….1938) who wished that he should teach Islamic Studies to the young generation at the Islamia College Lahore. Iqbal has discussed Muhammad Asad in various letters written to Syed Nazeer Niazi in 1934.[1]

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[1] See Iqbal's letters written on June 27, 1934, July 23, 1934, July 28, 1934, July 30, 1934, August 11, 1934, and October 31, 1934 included in *Kulliyat e Makateeb e Iqbal* edited by S Muzaffar Hussain Barni Delhi: Urdu Academy 1993 Vol 3 pp 529 and onward.

Muhammad Asad's book *Islam at the Cross Roads* was published the same year.[1] Iqbal commented about this book in the following words:

> This work is extremely interesting. I have no doubt that coming as it does from a highly cultured European convert to Islam it will prove an eye opener to our younger generation.[2]

He started working on translation and commentary of the *Sahi Bukhari* in 1935 and published its five volumes. In January 1937[3] he was appointed editor of a journal named *Islamic Culture* which appeared from Hyderabad Deccan. He remained editor of this journal till 1938. He was imprisoned by the British government during the Second World War (1 September 1939-14 August 1945). After facing prolonged hardships, he got released and started a monthly magazine *Arafaat* in 1946. After creation of Pakistan in 1947, he came to Lahore from Dalhousie and settled at the Model Town. Pakistan's establishment was fulfillment of Muhammad Asad's dreams. He wrote in this regard:

> For which I myself had worked and striven since 1933.[4]

He was appointed as Director of the Department of Islamic Reconstruction. He also served as Deputy Secretary and Incharge of the Middle East Division in the Ministry of Foreign Affairs. He was the first person to get a Pakistani passport. He represented Pakistan in the United Nations. He went to Saudi Arabia as Pakistan's delegate in 1951. He was appointed Pakistan's representative to the United Nations in

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1 Muhammad Asad, *Islam at the Crossroad* Lahore: Arafat Publications 1934

2 *Ibid* (some press opinions)

3 Muhammad Asad (Translated from the Arabic with explanatory notes) *Sahih al-Bukhari* (Being traditions of the sayings and doings of the Prophet Muhammad PBUH/ narrated by his companions to those who followed them / and compiled under the title *Kitab Al-Jami As Sahih* by Imam Abu Abd Allah Muhammad Ibn Ismail Al-Bukhari) in 7 volumes about 40 installments Lahore: Arafat Publications.

4 Muhammad Asad (Translated and Explained) *Sahih al-Bukhari. The Early Years of Islam*, Gibraltar: Dar al Andalus, 1981 (Preface).

1952. He served as Chairman to the Committee on Information from Non-Self Government Territories and member of the Disarmament Commission of the Security Council. 1n 1954 his famous book The *Road to Mecca* was published.[1] After his resignation as Pakistan's representative to the United Nations, he visited Switzerland, Beirut, Sharjah and Lebanon. In 1961 his book *The Principles of State and Government in Islam*[2] was published. He settled at Morocco in 1964 where he lived till 1981. His book on *Quran*'s translation and commentaries entitled *The Message of the Qur'an*[3]was first published in 1980. He was again invited to Pakistan in 1983 by the military ruler Gen Zia ul Haq for advice on promulgation of Islam. He participated in the meeting of the *Ansari Commission*. This proved to be the last journey of this loyal Pakistani and holder of the first Pakistani passport. His last book *This Law of Ours and Other Essays*[4] was published in 1987. He went to London from Pakistan on 3 August 1983 and then proceeded to Portugal. He traveled to Spain in 1987 where he died on 20 February 1992. He was buried in the Muslim graveyard of Granada.

As evident from the foregoing discussion, our beloved country benefited from his services as a famous international intellectual and expert of Islamic studies. The University of the Punjab which is the oldest university of the country, also created opportunities to benefit from his vast knowledge. There is dearth of information about Muhammad Asad in the research work conducted on him so far. His first biography, *Leopold Weiss alias Muhammad Asad*,[5] was written in the German language. As this book dealt with events till 1927, there was no possibility of mentioning Pakistan or the Punjab

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[1] New York: Simon and Schuster, 1954.
[2] Berkeley, California: University of California Press, 1961.
[3] Bristol (England): The Book Foundation 2003.
[4] Gibralter: Dar al Andalus, 1987.
[5] Gunther Windhager, *Leopold Weiss alias Muhammad Asad Von Galizien nach Arabien 1900-1927 Vienna/Cologue/Weiman: Bōulau verlog. 2002.*

University. *The Truth Society* has published two huge volumes on Muhammad Asad's life and the articles written on him.[1] This collection of more than one thousand pages which discusses most aspects of Muhammad Asad's life, like Iqbal and Asad, Iqbal and the Khairi Brothers etc., hardly contains any information about this aspect of Muhammad Asad's life. A *PhD* thesis on Muhammad Asad's thoughts has also been written. This thesis too, like *Europe's Gift to Islam,* discusses nothing about Muhammad Asad and the Punjab University apart from briefly describing his appointment in the Islamic Colloquium.[2] The second part of his autobiography captioned *Homecoming of the Heart* also contains nothing on the issue.[3] An edited and annotated Urdu translation of this book has also appeared but the situation is not different.[4]

In this article, three aspects of Muhammad Asad's relation with the Punjab University will be discussed; the first two aspects are being highlighted for the first time.

In this regard, help has been taken for the first time from Muhammad Asad's own letters and the record of the Punjab University. All his letters being reproduced in this article are, hitherto, unpublished.

(1)

After establishment of Pakistan, the measures taken in connection with the Islamic identity of the new country also

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[1] M. Ikram Chughtai (ed.) *Muhammad Asad*: *Europe's Gift to Islam*, Lahore: The Truth Society and Sang-e-Meel Publications, 2006 vol. I & II pp. 1240

[2] Muhammad Arshad, *Islami Riyasat Ki Tashkeel e Jadeed …Muhammad Asad Ke Afakar ka Tanqeedi Mutalia,* Department of Islamic Studies, University of the Punjab, Lahore, April 2007, Recently this dissertation has been published from Al Faisal Publishers Urdu Bazar, Lahore, 2011 p-171.

[3] Muhammad Asad & Pola Hamida Asad, *Homecoming of the Heart (1932-1992)* Edited and annotated by M Ikram Chughtai Lahore: The Truth Society 2012

[4] M Ikram Chughtai (Translator) *Muhammad Asad, Banda e Sahrae* Lahore: The Truth Society, 2009

included establishment of an Islamic Studies Department in the oldest university of the country, i.e, University of the Punjab.[1] University of the Punjab had started functioning as a unit in 1882. However, it had no department for the Islamic studies. In view of this fact and the requirements of the new country, the Syndicate of the university decided to establish an Islamic Studies Department in its meeting held on 5 February 1949. When new departments are established in the universities only those scholars are selected to head the departments who acquire zenith of excellence in that particular field. Muhammad Asad remained seriously associated with the Islamic learning after embracing Islam in 1926. He had gained such excellence in this field that after establishment of the Islamic Studies Department in the University of the Punjab, the authorities considered him the best person for heading the department. In the meeting of the Syndicate, University of the Punjab, held on 5 February 1949, which has already been referred in the preceding discussion, the Vice Chancellor recommended Muhammad Asad's name to head the Department of Islamic Studies. At that time Dr. Umar Hayat Malik was Vice Chancellor of the University of the Punjab, who served on this position from September 1947 to September 1950. The University informed Muhammad Asad about this offer through a letter. The information was delivered by Captain Muhammad Basheer, Registrar of the University by letter no. 1243/GM, dated 8 February 1949. Text of the letter sent by the Registrar was as under:

> To
> Allama M. Asad
> Director Department of Islamic Reconstruction,
> West Punjab, Lahore.
> Sir,

[1] Proceedings of Meeting of the Syndicate of the University of the Punjab, dated the 5-02-1949 paragraph 16, No. 1834/GM dated 19-02-1949

I have the honour to inform you that the Syndicate has appointed you as an honorary head of the department of the Islamiyyat of this University. Kindly acknowledge.
I have etc. etc.

Signatured
Deputy Registrar (Admin).
for Registrar

Muhammad Asad accepted the offer upon receiving this letter. He acknowledged the Registrar's letter and thanked the University. Muhammad Asad wrote a letter in this regard on 8 February 1949. The text of his letter was as under:

Captain M. Bashir, B.Sc., Hons. (Edin), Registrar, University of the Punjab, LAHORE.
Dear Sir,
I thank you for your letter No. 1243/LM dated the 3rd February, 1949, informing me that the Syndicate has appointed me as honorary Head of the Department of Islamiyyat of the University, for which honour I am grateful.

Yours truly,
Signatured
(M. ASAD)

The decisions made by the University Syndicate are approved by the Senate. The decision of appointing Muhammad Asad as honorary Head of the Department of Islamic Studies was presented before the Senate in its meeting held on 29 March 1949. The Senate approved the decision. Minutes of the Senate meeting are reproduced below:

University of the Punjab.
The Senate at its meeting held on 29th March, 1949, has approved the following items:–
15. That the recommendations of the Syndicate relating to the appointment of the following persons in the various University Teaching Departments be approved (Vide paragraphs 16 and 2, 3, 32 and 38 of the Syndicate Proceedings, dated the 5th and 11th February, 1949, respectively):

1. Allama Muhammad Asad, as Honorary Head of the Department of Islamiyat.
Copy of the above forwarded for information and necessary action to:
The A.R.A. and D.R.A./H.A.A./Asstt. Misc/Mr. Hassan Din with files to inform the persons concerned and Head of the Teaching Departments.[1]

However, after eleven months of his appointment, Muhammad Asad presented his resignation. In a letter to the Vice Chancellor, he quoted his busy schedule as the reason for his resignation owing to which he could not pay proper attention to his duties as the Honorary Head of the Department of Islamic Studies. He, therefore, requested for immediate acceptance of his resignation. Muhammad Asad was not sure whether the Vice Chancellor was in Lahore or not. Therefore, he sent his resignation with a covering letter to the Registrar. He also wrote in his covering letter that he was returning the related files of the Department to the Deputy Registrar of Administration. The text of the letter written to the Registrar Captain Muhammad Bashir was as under:

3 Chamba House Lane.
Lahore, January 24, 1950
My dear Capt. Bashir,
As I am not sure whether the Vice–Chancellor is at present in Lahore. I am sending my resignation from the post of Honorary Head of the Deptt. of Islamiyyat to you, with the request to place it before him at the earliest opportunity. The files in my possession relating to this Department are being returned to the Deputy Registrar (Adm.).

Thanking you,
Yours sincerely,
Signatured
(M. ASAD)

Capt. M. Bashir, M.Sc.(Edin),

[1] Proceedings of the meeting of the Senate University of the Punjab held on March 29, 1949

Registrar
University of the Punjab,
LAHORE.

The resignation sent along with the covering letter was as under:

The Vice–Chancellor,
Punjab University, Lahore.
Dear Sir,
Owing to my preoccupations I am not in a position to do justice to my office as Honorary Head of the Department of Islamiyyat, Punjab University, and request you therefore kindly to accept my resignation from this office with immediate effects.

Yours truly,
Signatured
(M. ASAD)

The resignation letter was shown to the Vice Chancellor who signed it on 25 January 1950 and forwarded it for information of the Syndicate. The following office note was prepared for the purpose:

Confidential:

Office Note

Subject: Resignation of Allama Mohammad Asad as Hororary Head of the Department of Islamiyyat.

At the time of creation of Islamiyyat as a subject for various University Examinations, Allama M. Asad was appointed as Honorary Head of the Department of Islamiyyat. The Allama has tendered his resignation on the grounds that owing to his preoccupations he is not in a position to do justice to his office, and requests that his resignation be accepted with immediate effect.

The Syndicate may accept his resignation and appoint a substitute in his place.

In accordance with the procedure, the resignation was presented in the Syndicate meeting. After Syndicate's approval the matter was brought to the Senate. The Senate, in its meeting held on 30 March 1950 approved the recommendation of the Syndicate regarding the resignation of

Allama Asad. The minutes of the Senate meeting stated:

That the recommendations of the Syndicate relating to the acceptance of the resignation of the following person be approved (vide paragraph 7 and 15, 17 and 20 of the Syndicate proceedings dated 6th February 1950 and 7th March 1950 respectively)

4. Allama Muhammad Asad, as honorary head of the department of Islamiyyat.[1]

After resignation of Muhammad Asad, the position of Honorary Head of the Department of Islamic Studies was offered to Allama Ala ud Din Siddiqi (3 November 1907 - 27 December 1977). He accepted the offer and thus became the second head of the Department of Islamic Studies, Punjab University. Muhammad Asad's resignation was presented in the Syndicate meeting held on 7 March 1950. Muhammad Ala ud Din Siddiqi was appointed as the Head of the Department of Islamic Studies in the same meeting. This appointment was made, till selection of a permanent person for the post, at the salary of Rs. 500 a month.[2] He was informed about this appointment by the Assistant Registrar General through a letter written on 27 March 1950. This clarification confirms that Allama Ala ud Din Siddiqi was not the first Head of the Department of Islamic Studies as written by some people.[3]

(2)

Apparently, Muhammad Asad's association with the Punjab University ended after his resignation. However, this is not where the story ends. The university remained eager for

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[1] Poceedings meeting of Senate March 30, 1950 Para No. 12

[2] Proceedings of Meeting of the Syndicate of the University of the Punjab, dated the 7-03-1950 paragraph 15, No. 15 after considering item no. 24 on the deferred agenda, it was decided to accept the resignation of Allama Muhammad Asad and to appoint Mr. Ala-ud-Din Siddiqi as honorary head of the Department of Islamiyyat in his place.

[3] For example see *Muraqa e Siddiqui* ed: Dr Jamila Shaukat, Lahore: Majlis - e- Fazileen e Uloom e Islamia ,University of the Punjab 2003 pp14,79,185

Muhammad Asad's association with it in any form. Vice Chancellor of the Punjab University Dr. Umar Hayat Malik (1892-1982) was also one of the admirers of Muhammad Asad. He was appointed as Vice chancellor of the Punjab University in 1947 and held this position till June 1950. He, along with Maulvi Tamiz Ud Din Khan, the Speaker of the first Constituent Assembly of Pakistan, organized the all Pakistan Political Science Conference from 5 to 7 March 1950 for giving shape to an Islamic constitution. The first meeting of this conference was held on the topic of Muslim doctrine of rule and politics. Muhammad Asad presided over the meeting.[1] Afterwards, Muhammad Asad came into contact with the university, at least twice. German and French languages were being taught at the Oriental College, Punjab University along with the Oriental Languages. After establishment of Pakistan, Spanish and Russian languages were also added to the list. Gradually, teaching of Turkish and Japanese also started. So much so that an eight member commission under the chairmanship of Chief Justice Abdul Rasheed recommended establishment of a language unit and that it should be developed as college of oriental and western languages.[2] After independence, Dr. Barkat Ali Qureshi used to teach German language. Dr. Qureshi was basically working as professor of Arabic. He had joined the Oriental College in 1942 and became Principal of the college in May 1948 after the death of Professor Dr. Sheikh Muhammad Iqbal. Dr. Barkat was appointed as ambassador in February 1950. He served as Pakistan's ambassador in Syria, Lebanon and Jordan.[3] He returned in June 1951 and resumed his duties as professor of Arabic and Principal of the Oriental College. Dr.

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[1] All Pakistan Political Science Association. *Proceedings of the First All Pakistan Political Science Conference 1950* (Lahore, The Punjab University Press 1950) cf Muhammad Arshad p125

[2] Dr.Ghulam Hussain Zulfiqar *Sad Sala Tareekh e Jamia Punjab* Lahore: University of the Punjab 1982 p 261

[3] Dr.Ghulam Hussain Zulfiqar *Tareekh e University Oriental College* Lahore: University Oriental College 1962 p 187

Qureshi had been studying in Germany. He had received a PhD degree from the Berlin University in 1928. He also had command over German language. Therefore, he also used to teach German language at the Oriental College. This teaching process got disturbed due to his appointment as ambassador in February 1950. He had started the language teaching course on 17 October 1949. In this class of an initial level, 20 students were participating. Only three months had passed since initiation of these classes when he had to proceed on leave in 1950. Despite the fact that only two months had lapsed since the episode of Muhammad Asad's resignation as head of Islamic Studies Department, the university invited Muhammad Asad again in order to keep the German language teaching in operation. Muhammad Asad possessed equal command over Arabic, Persian, French, Spanish Portuguese and Urdu.[1] He had mastered English, Dutch and Hebrew languages as well. He was requested to deliver four lectures of German language on Monday, Tuesday, Wednesday and Thursday. He was offered 200 Rupees per month for the service. The offer letter was sent by the Deputy Registrar of Administration on behalf of the Registrar which read as follows:

> No 1064 G March 20, 1950
> Allama M. Asad,
> 3 – Chamba House Lane,
> Golf Road, Lahore.
> Sir,
> I have been directed by the Vice–Chancellor to enquire if you would be willing to take German Classes. At the present moment there is only one elementary class consisting of 20 students. The Course was started by Principal B.A. Kuraishi on the 17th October, 1949 and no instruction has been imparted after the 1st February, 1950. The lecturer would be

[1] Murad Wilfried Hofmann meeting Muhammad Asad (Lisbon 21 September 1985) included in *Muhammad Asad: Europe's Gift to Islam* edited by M. Ikram Chughtai Lahore:The Truth Society and Sang-e-Meel Publications 2006 vol. II page 1142

expected to take four periods a week i.e. on Monday, Tuesday, Wednesday and Thursday. The remuneration offered by the University is Rs. 200/– p.m.
An early reply is requested.
I have etc.,

Signatured
Deputy Registrar (Admn.),
for Registrar.

It appears that Muhammad Asad considered this offer very seriously. He was going to Karachi when he received this letter. Therefore, he thought it best to only acknowledge the letter instead of giving a final reply. He wrote that he would be in a better position to respond after returning from Karachi. He also expressed the hope of meeting the Vice Chancellor (Dr. Umar Hayat Malik) in Karachi. And that he would discuss the matter with him if he met him. This letter from Muhammad Asad to the Registrar was written on 22 March 1950 from the Chamba House Lahore.

Text of the letter is reproduced as under:

Deputy Registrar (Adm.),
Punjab University,
Lahore.
Dear Sir,
With reference to your letter No. 1064/G, dated the 20th instant, I have to inform you that I am leaving for Karachi tomorrow morning, and cannot, therefore, give you a final reply regarding the matter under consideration. I shall be, however, back in Lahore within a week or so, and shall contact you then. In Karachi I hope also to meet the Vice–Chancellor and to discuss the matter with him as well.
Yours truly,

Signatured
(M.ASAD)

What was the reply written by Muhammad Asad after his return from Karachi — whether he met the Vice Chancellor in Karachi or not– no information is available about these questions. However, teaching of the German language

continued afterwards. Dr. Qureshi returned the next year and taught till his retirement in 1954. The teachers who taught the German language classes after his retirement included Dr. Basharat Ali(1954-1955), Dr. Brown (1955-1960), Dr. Peter (1960-1961), and Mrs. Ursula Ganetzky.[1]

(3)

Muhammad Asad's last engagement with the Punjab University was in connection with the International Islamic Colloquium. This Colloquium was the first major international activity of the university after the establishment of Pakistan. The move was initiated by Pakistan's ambassador in the USA, Syed Amjad Ali. He was a federal finance minister at that time. Funds for this Colloquium were provided by the government of Pakistan. The grant was released in two installments of fifty thousand and three lakh respectively.[2] Intellectuals and scholars from forty countries of the Muslim world participated in the Colloquium. They presented their papers on religion and culture. This was the second international Colloquium of its kind. The first Colloquium was organized in America by the Library of Congress and the Preston University in 1953. A Colloquium Committee was established for the purpose with representatives from six universities of the country. The committee invited suggestions from various circles and recommended following nine topics for discussion in the Colloquium:

i. Islamic culture: What do we mean by it?
ii. The Islamic Concept of State.
iii. The Challenge of Modern Ideas and Social Values to Muslim Society.
iv. The Role of *Ijtehaad* and the Scope of Legislation in Islam.
v. The Attitude of Islam towards Science.

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[1] *Tareekh e University Oriental College* pp228-229
[2] *Sad Sala Tareekh-e-Jamia Punjab* p 290

vi. Islam's Influence on Western History and Culture.
vii. Economics in the Social Structure of Islam with Special Consideration of Landed Property and Land Tenure.
viii. Islam's Attitude towards, and Relation with, Other Faiths.
ix. Islam's Potential Contribution to World Peace. [1]

Muhammad Asad was invited for organizing this extremely important Colloquium. He accepted the offer. It is evident from the minutes of the Chancellors Committee of the Punjab University that Muhammad Asad took over the position of Colloquium's Director on 1 March 1957. The following conditions were settled for this position:

(A) He would be paid a consolidated sum of Rs. 2500 p.m for the period he would act as Director.

(B) He would be entitled to get return passage from Bandoum to Lahore in respect of himself and his wife.[2]

He was, later on, granted financial powers equivalent to those of a head of department. It was written in the minutes of the Chancellors Committee meeting held on 30 March 1957 that:

> The honorary treasurer had recommended that Mr. Muhammad Asad who had been appointed Project Officer of the International Islamic Colloquium be delegated the same financial power as were exercised by Heads of the University Departments.[3]

Muhammad Asad had requested to The Vice Chancellor

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[1] Alauddin Siddiqui, Foreword *International Islamic Colloquium Papers December 29, 1957- January 8, 1958*, Lahore: Punjab University Press 1960 p. VII

[2] *Proceedings of the Chancellor's Committee*, University of the Punjab, Lahore dated 25th January 1958.

[3] *Proceedings of the Chancellor's Committee*, University of the Punjab, Lahore dated 30th March 1957.

that his wife Pola Hamida might be permitted to work as his secretary. Therefore, the Chancellors Committee, on recommendations of the Vice Chancellor, approved following matters in its meeting of 20 April 1957:

> (2) Mr. Muhammad Asad the Project Officer be designated as Director of Colloquium.
> (3) Mrs. Pola Hamida Asad's offer to act as Secretary in an honorary capacity be accepted with thanks.[1]

Muhammad Asad was called from Beirut for arrangements of this Colloquium. He required funds for the transfer of his belongings from Beirut to Karachi and vice versa. He, therefore, requested the University for an Advance Payment of one thousand rupees to be retuned in installments later on.

The Vice Chancellor approved this request as a special case before the Chancellors Committee meeting. It was settled that the amount would be returned in monthly installment of rupees two hundred each. The Resident Auditor opined that the amount should be returned in three installments. Vice chancellors action was ultimately approved. It was, however, decided that if Muhammad Asad completed his assignment before payment of all installments, the remaining amount would be deducted from his last salary. Following is an extract from the minutes of the Chancellors Committee meeting:

Audit objection in regard to the number of installments for recovering the amount advanced to Mr. M. Asad for transportation of his house–hold belongings.

Mr. M. Asad, Director, International Islamic Colloquium, had requested for an advance of one month's salary to enable him to meet expenses in connection with the shipment and transportation charges of his household belongings from

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[1] *Proceedings of the Chancellor's Committee*, University of the Punjab, Lahore dated 20th April 1957.

Beirut to Karachi, and Karachi to Lahore. The Vice–Chancellor, in anticipation of the approval of the Chancellor's Committee, sanctioned the advance as a special case. The recovery of the amount was to be made at the rate of Rs. 200 per mensum. The Resident Senior Auditor while allowing the payment to be made provisionally desired that the sanction of the Chancellor's Committee should be obtained and that the recovery be made in three installments.

After discussion, it was resolved to confirm the action taken by the Vice–Chancellor and to permit Mr. Asad to repay the loan at the rate of Rs. 200 per mensum and in case his assignment ended prior to the adjustment of the amount, the entire balance was to be recovered from his last month's pay.[1]

After settlement of all the matters and conditions, Muhammad Asad started work for the Islamic Colloquium with devotion and concentration. Pakistan was a new country and international scholars were being invited by the Punjab University for the first time. With the help of his connections, Muhammad Asad contacted scholars of various Islamic countries, persuaded them for participation and got the papers written from them for the Colloquium. According to the Hundred Years History of the Punjab University, Muhammad Asad played pivotal role in organizing the Colloquium.[2] Unfortunately, however, Muhammad Asad had to disengage himself from the Colloquium after completing all the arrangements. After him, Dr. Maulvi Muhammad Shafi was appointed Director of the Colloquium. Muhammad Alla Ud Din Siddiqi (Head of Department of Islamic Studies Department) and Captain Muhammad Basher (Registrar) were appointed as Joint Directors of the Colloquium. Sheikh Imtiaz Ali (Principal University Law College) and Muhammad

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[1] *Proceedings of the Chancellor's Committee*, University of the Punjab, Lahore dated 30th November 1957.

[2] *Sad Sala Tareekh-e-Jamia Punjab*p 290

Afzal (Secretary Secondary Board) were designated as Secretaries to the Colloquium.

There are two different opinions about Muhammad Asad's severance from the Colloquium. According to the first view, Muhammad Asad had some grievances against the university. According to the second opinion Muhammad Asad's differences with the Vice Chancellor culminated in his separation from the Colloquium. The first view has been expressed in an editorial of the magazine *Tarjuman al Qur'an* which was written after launch of the Colloquium. The editorial expressed detailed views about the Colloquium and wrote:

> ….. after going through theses translations Allama Asad's complaints seem genuine and these people could not maintain the standard which was required by the Seminar, and assurance to which was given repeatedly to Allam Asad at the time of accepting his resignation…… [1]

This extract shows that Muhammad Asad's differences were related to publication of the papers presented in the Islamic Colloquium. According to some sources he wanted to publish English translations of the Arabic papers and Arabic translations of the English papers. Muhammad Asad's biographer Muhammad Arshad has written:

> Allama Asad resigned due to his differences with the Vice Chancellor over hiring of translators for Arabic and Urdu translations of the English papers and English translations of the Arabic papers.[2]

However, the second part of the editorial of *Tarjuman al Qur'an* is still not clear which discusses assurance, regarding quality of the translations, given repeatedly to Muhammad Asad at the time of accepting his resignation. The editorial

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[1] *Isharat* Monthly *Tarjuman al Qur'an* editor S. Ābul Āla Maudoodi Lahore:Office of the monthly *Tarjuman al Qur'an* Jamadi al Aakhir1377 AH Vol. 49 No 4 p11

[2] Muhammad Arshad *Op-Cit*

does not specify who had given the assurance and to whom. If he was resigning due to differences, what kind of assurance could be given to him in those circumstances? Another point of view is that the Vice Chancellor was worried about the arrangements of the Colloquium. Only a month had left from the commencement of the Colloquium when he called Muhammad Asad and asked him to explain the state of arrangements. This discussion turned into exchange of hot words and Muhammad Asad immediately presented his resignation. When I (the writer of this article) asked from Sheikh Imtiaz Ali, Former Law Minister and Vice Chancellor of the University, the then associated with the colloquium about the reasons of Muhammad Asad's resignation, he told that:

> Scholars had been invited from all over the world and there was only one hotel of international standard available in Lahore i.e., the *Flaties*. There was tremendous pressure on the administration regarding security and stay of the guests. The Vice Chancellor was worried due to the situation. He expressed his dissatisfaction to Allama Asad one month prior to the Colloquium. Perhaps he termed him as lazy. This angered Allama Asad and he immediately resigned.[1]

A former education minister, Dr. Muhammad Afzal who was associated with the Punjab University at that time, expressed the opinion that Muhammad Asad "could not take full interest in the affairs of the Conference."[2] The Vice Chancellor Mian Afzal Hussain "demanded early completion of work which resulted in argumentation."[3]

However, comments of the newspapers and magazines after conclusion of the colloquium reflected some other

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[1] Telephonic Conversation of the writer with Prof Sheikh Imtiaz Ali on June 19,2007

[2] Baidar Malik (ed) *Yaaran e Maktab, Hasool e Pakistan ki Jiddo jehd Aini Shahadtain*. Memoirs of Dr M. Afzal Lahore : Pakistan Study Centre, University of the Punjab 1992 Vol2 pp 213-214

[3] *Op-Cit*

reasons for the resignation of Muhammad Asad. According to *Tarjuman al Qur'an*, Muhammad Asad had some grievances and the causes of resignation were not simply the administrative matters. The opinions of Sheikh Imtiaz Ali and Dr. Afzal indicate that the Vice Chancellor had some complaints too.

Whatever the reasons, Muhammad Asad presented his resignation from the position of Director, International Islamic Colloquium on 2 December 1957. The University now owed some arrears to him. Therefore, Muhammad Asad demanded payment of three thousand seven hundred and fifty five rupees so that he could travel back along with his wife. His demand was considered in the Chancellors Committee meeting held on 25 January 1957. The Treasurer took the view that the contract employees were entitled to get return ticket only in case of completion of their contract period. As Muhammad Asad had resigned before completion of his assignment, and he also had not rendered one month's notice in advance, therefore, he and his wife were not entitled to get a return ticket. The Committee was told about Muhammad Asad's request to relax the condition of one month's advance notice. After a long discussion on the issue, the Committee decided to terminate the condition of one month's advance notice and also decided to make the required payment to Muhammad Asad. Treasurer's point of view was recorded in the minutes of the Chancellors Committee meeting in the following words:

> All temporary employees were required to give one month's notice if they resigned. Mr. Asad did not give the required notice. He had however requested that the condition of the notice be waived as a special case and that he be paid a sum of Rs. 3755 to cover his traveling expenses as well as those of his wife from Lahore to Bandoum, including incidental charges. The Treasurer was of the view that the payment of return fair for Mr. Asad and his wife could only have been admissible if

> the return journey would be undertaken by Mr. Asad on the expiry of his period of appointment.[1]

The decision made after a long discussion had the following words:

> After some discussion, resolved that the condition of one month's notice be waived and that Mr. Asad be paid the same amount as was paid to him for the inward journey.[2]

This experience resulted in permanent disengagement of Muhammad Asad with the Punjab University. The Government, later on, offered him Chairmanship of the Institute of Islamic Culture. However, he refused to accept the offer.

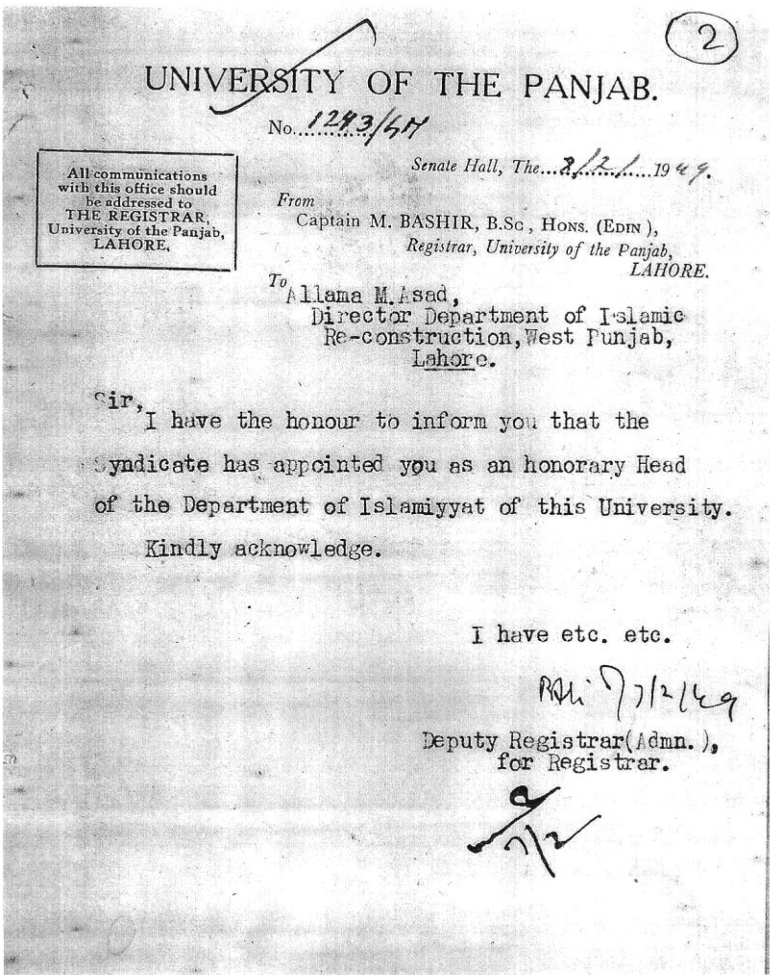
After his resignation, the International Islamic Colloquium was held in Lahore according to the schedule from 29 December 1957 to 8 January 1958. The collection of the papers presented in the Colloquium was published under the title of Islamic Colloquium Papers[3] However; this book contained no mention of Muhammad Asad.

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[1] *Proceedings of the Chancellor's Committee*, University of the Punjab, Lahore dated 25th January1958.

[2] *Op-Cit*

[3] *International Islamic Colloquium Papers December 29, 1957 – January 8, 1958* Lahore: Punjab University Press 1960.



(2)

UNIVERSITY OF THE PANJAB.

No. 1243/GH

Senate Hall, The 8/2/1949.

All communications with this office should be addressed to THE REGISTRAR, University of the Panjab, LAHORE.

From
Captain M. BASHIR, B.Sc, Hons. (Edin),
Registrar, University of the Panjab,
LAHORE.

To
Allama M. Asad,
Director Department of Islamic
Re-construction, West Punjab,
Lahore.

Sir,
I have the honour to inform you that the Syndicate has appointed you as an honorary Head of the Department of Islamiyyat of this University.

Kindly acknowledge.

I have etc. etc.

[signature] 7/2/49

Deputy Registrar (Admn.),
for Registrar.

7/2

Letter, offering honorary headship of the department of Islamic Studies in the Punjab University

GOVERNMENT OF WEST PUNJAB.

DEPARTMENT OF ISLAMIC RECONSTRUCTION

OFFICE OF THE DIRECTOR

LAHORE, February 12, 1949

Captain M. Bashir, B.Sc., Hons. (Edin),
Registrar, University of the Punjab,
LAHORE.

Dear Sir,

I thank you for your letter No.1243/LM dated the 3rd February, 1949, informing me that the Syndicate has appointed me as honorary Head of the Department of Islamiyyat of the University, for which honour I am grateful.

Yours truly,

M. Asad

(M. ASAD)

Mr. M. Asad's acceptance of the headship of the newly established department of Islamic Studies at the Punjab University

237 ARS
26.1.50.

693 PR
26/1

(8)

3, Chamba House Lane,
Lahore, January 24, 1950.

My dear Capt. Bashir,

As I am not sure whether the Vice-Chancellor is at present in Lahore, I am sending my resignation from the post of Honorary Head of the Deptt. of Islamiyyat to you, with the request to plaœe it before him at the earliest opportunity. The files in my possession relating to this Department are being returned to the Deputy Registrar (Adm.).

Thanking you,

Yours sincerely,

M. Asad.

Capt.M.Bashir, M.Sc.(Edin),
Registrar,
University of the Punjab,
LAHORE.

The resignation has already been passed on to the V.C. separately.
26/1

After serving as head of the Islamic Studies department for a period of eleven months (Feb 1949 – Jan 1950) Mr. M. Asad's letter to the Registrar, requesting to place his resignation before the vice chancellor.

3, Chamba House Lane,
Lahore, January 24, 1950.

The Vice-Chancellor,

Punjab University,

Lahore.

Dear Sir,

Owing to my pre-occupations I am not in a position to do justice to my office as Honorary Head of the Department of Islamiyyat, Punjab University, and request you therefore kindly to accept my resignation from this office with immediate effect.

Yours truly,

M. Asad

(M. ASAD)

Mr. Asad's resignation from the post of the head of Islamic Studies department, Punjab University.

1014 Panjab University Press—2,000—23-12-49 No. E-890/S.

UNIVERSITY OF THE PANJAB

CONFIDENTIAL

OFFICE NOTE

Subject :— Resignation of Allama Mohammad Asad as Honorary Head of the Department of Islamiyyat.

+.+.+.+.+.+.+.+

At the time of creation of Islamiyyat as a subject for various University Examinations, Allama M. Asad was appointed as Honorary Head of the Department of Islamiyyat. The Allama has tendered his resignation on the grounds that owing to his pre-occupations he is not in a position to do justice to his office, and requests that his resignation be accepted with immediate effect.

The Syndicate may accept his resignation and appoint a substitute in his place.

+.+.+.+.+.+.+

Office note regarding resignation of Mr. M. Asad and appointed of substitute head, placed before the syndicate.

(10)

Administration
xxxxxxxxxxxxx
No. 1064/G.

Senate Hall,

March, 20, 1950.
21

Allama M. Asad,
3- Chamba House Lane,
Golf Road, Lahore.

Sir,

I have been directed by the Vice-Chancellor to enquire if you would be willing to take German Classes. At the present moment there is only one elementary class consisting of 20 students. The Course was started by Principal B.A.Kuraishi on the 17th October, 1949 and no instruction has been imparted after the Ist. February, 1950. The lecturer would be expected to take four periods a week i.e. on Monday, Tuesday, Wednesday and Thursday. The remuneration offered by the University is Rs.200/- p.m.

An early reply is requested.

I have etc.,

Deputy Registrar (Admn.),
for Registrar.

Letter from Deputy Registrar Punjab University offering Mr. M. Asad to teach German Clases at Oriental College

(11)

334/DRA 25/3/56 26/5

3, Chamba House Lane,
Lahore, March 22, 1950.

Deputy Registrar (Adm.),
Punjab University,
LAHORE.

Dear Sir,

With reference to your letter No.1934/G, dated the 20th instant, I have to inform you that I am leaving for Karachi tomorrow morning, and cannot, therefore, give you a final reply regarding the matter under consideration. I shall be, however, back in Lahore within a week or so, and shall contact you then. In Karachi I hope also to meet the Vice-Chancellor and to discuss the matter with him as well.

Yours truly,

M. Asad

(M. ASAD)

For favour of information, pl.

27/3/56

D.R.A. Place it on the file.

HAA 26/5 27/3.

Please add to the file of Allama M. Asad, who was appointed as Head of the Deptt. of Islamiyat.

Mr. Asad's reply to the registrar regarding offer of conducting German classes at Oriental College.

HUMANITY BEYOND CREED

When Jean Jacques Rousseau (28 June 1712-2 July 1778) endeavored to discover the reality of mankind through 'A Dissertation on the Origin and Foundation of the Inequality of Mankind and is it Authorized by Natural Law?' he requested Voltaire (21 Nov 1694- 30 May 1778) for his views, the latter made a very interesting commentary, in the following words:

> No one has ever been so witty as you are in trying to turn us into brutes: to read your book makes one long to go about on all fours. However, it is now some sixty years since I gave up the practice, I feel that it is unfortunately impossible for me to resume it.[1]

Sometimes we, in the same manner, get the kind of results from our research which are likely to receive reviews like the one made by Voltaire. However, it cannot be denied that the message of love for humanity should come from the human societies. If this message does not emerge from the human societies, should it come from animals? Obviously not. The message of human love only befits the human societies. Humanity is superior because religion itself is meant for humanity. In the absence of humanity, who will receive the message of reforming life from religion? However, this discussion gives an impression that humanity and religion are opposite to each other. It is necessary that humanity be above the religion. We will try to highlight the point that human respect is the basis of religion. The same has been propounded by our scholars and intellectuals like in the

[1] http://courses.washington.edu/Rousseau

couplet.

آدمیت احترام آدمی   باخبر شو از مقام آدمی[1]

To be human is to show respect for humans. So remain aware of Man's status.

The human society is based upon the principle of balance. Its principles and directions are based upon balance and they are free from exaggeration. You will not find any imbalance or error of arrangement in the creation of God.

مَا تَرٰى فِیْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ؕ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰى مِنْ فُطُوْرٍ ۝۳ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَیْنِ یَنْقَلِبْ اِلَیْكَ الْبَصَرُ خَاسِئًا وَّ هُوَ حَسِیْرٌ ۝۴[2]

You can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

This universe, the reality of this universe, its centre, relationship between the universe and its creator, creation of man and the purpose of His creation, — all these concepts have a certain balance. This balance required equality of all human beings. It was, therefore, made clear that all human beings were equal. No one had any distinction over the other by virtue of birth. All humans were given birth through a man and a woman. They were divided into groups and tribes for the sake of identification.

یٰۤاَیُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّ اُنْثٰى وَ جَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَآىِٕلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ ؕ[3]

This fact was further elaborated in the last address of the Holy Prophet PBUH. He categorically stated that All mankind is from Adam and Eve, an Arab has no superiority over a non–Arab nor a non–Arab has any superiority over an Arab; also a white has no superiority over a black nor a black

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[1] Muhammad Iqbal *Javid Nama / Kulliyat e Iqbal Persian* Lahore: Sh Ghulam Ali & Sons 1990 p 793

[2] *Al Qur'an* 67:3

[3] *Al Qur'an* 49:13

has any superiority over a white — except by piety and good action.[1]

The level of justice required could be judged from the commandment that justice was stressed even in the case of the enemies. Establishment of justice has been ordered even if one has to testify against one's own parents or relatives.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَ لَوْ عَلٰۤى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَ الْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۫ فَلَا تَتَّبِعُوا الْهَوٰۤى اَنْ تَعْدِلُوْا ۚ وَ اِنْ تَلْوٗۤا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۱۳۵﴾ [2]

> Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice, verily Allah is well–acquainted with all that ye do.

This very principle established equal respect of life. It was customary in the ancient times that revenge of a slave was not settled through a free man. It was told, according to the same principle, that there was no difference between a slave and his owner and between an inferior and a superior as far as respect for human life was concerned. It was also told in the same manner that the rights of the men as well as women were equal. A woman cannot be deprived of her rights because of her sex. The *Jew Encyclopedia* terms "The husband is her owner and she is regarded as his possession"[3] *Christian History of Morality in Europe* declares a woman as door of the hell. She is responsible for all human misery and according to Plutarch, "No god can take pleasure in sacrifices offered by a wife without the knowledge of her husband."[4] She is inferior due to the very fact that she is a woman. On

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1 Ahmad b. Hanbal, *Musnad* edited by Shoib – al– Arnoot and others Muassasat-al-Risalah 1420 AH/1999 Vol 38 p. 474

2 *Al Qur'an* 4:135

3 http://www.jewishencyclopedia.com/

4 William Edward Hartpole Lecky,*History of European Morals from Augustus to Charlemagne,* 1869 vol. 2. P. 419.

the contrary look at the sentence rendered by the Holy Prophet PBUH in his last sermon: *Do treat your women well and be kind to them for they are your partners and committed helpers.* [1]

Respect for other religions is the requirement of humanity. The *Qur'an* draws attention of the followers of the divine religions to the principles laid down by their own scriptures. Thus, it is evident that the others are not brought forcefully to the Quranic path. The *Qur'an* says that we revealed *Torah* which holds light and guidance

إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ [2]

Lo! We did reveal the *Torah*, wherein is guidance and a light,

Then, respect of the religious places of all religions was taught. Protection of the life and property of all was guaranteed.

وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ
يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ٤٠ [3]

> Did not Allah check one set of people by means of another there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause); for verily Allah is full of Strength, Exalted in Might, (Able to enforce His Will).

Marriage with the people of the scripture was allowed. Reason and research was stressed upon. Open and hidden facts of the universe were asked to be explored with research and wisdom. Conquest of the universe was encouraged.

Wisdom is a divine quality. Deception is a satanic trait. Thus creation of a wise society was made the sole objective. Deception and cunning were declared as satanic traits. Realization of high objectives was declared as passion. Reasoning and thinking was encouraged instead of blind faith. The objects of nature were told to be the indications of

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[1] Shibli Naumani *Seerat al Nabi* Islamabad: National Book Foundation 1999 Vol. 1 PP 489-491.

[2] *Al Qur'an* 5:44

[3] *Al Qur'an* 22:40

God which lead to awareness about the Creator. This attitude laid foundation of the modern science.

برگ و سازِ ما کتاب و حکمت است
این دو قوت اعتبارِ ملت است
آن فتوحاتِ جهانِ ذوق و شوق
این فتوحاتِ جهانِ تحت و فوق
ہر دو انعامِ خدائے لا یزال
مومنان را آن جمال است' این جلال[1]

Our whole and sole is the Book and its wisdom; both these powers form the glory of the millat.

The Book spells the victories of the world of ardent inspiration, this, the Wisdom, determines the success of this world of above and below. Both are the bounties of the eternal God; for believers one is all grace and the other majesty. The knowledge of things is not European in origin, its root is the zest for invention.

At another place while quoting Maulaana Jalal ud Din Roomi (1207-1273) he declared

داند آن کو نیک بخت و محرم است
زیرکی زِبلیس و عشق از آدم است[2]

He knows who's blessed by grace divine
That slyness is the Devil's to give,
But love is man's prerogative.

The concept of dualism about religion and the worldly life was discarded and wisdom was encouraged. Replying to

[1] Muhammad Iqbal *Masnawi Musafir* / *Kulliyat e Iqbal* (Persian) Lahore: Sh Ghulam ali & Sons ND p 879-880
[2] Muhammad Iqbal, *Piam e Mashriq*/*Kulliyat e Iqbal* Poem *Jalal o Goethe*. p 206/376

this concept, Ghazali said:

If the religious law is appreciable, then where does the knowledge of its correctness come from. It comes from wisdom. And if wisdom is a bad thing, then the religious law also falls under the same category.[1]

If religion is so rational, logical and human friendly, then why does the impression of its being opposed to humanity arise? In fact, death of wisdom and its superficiality pushes man away from religion. Depth and broadness of wisdom bring the man closer to the religion. Famous philosopher Roger Bacon (1214-1292) says "Though a little inquiry leeds to atheism, deeper inquiry leeds to the acceptance of a God…… Atheism degrades man, whose spiritual nature requires re-inforcement in order that his corporeal nature shoud not drag him down too far towards the brute and because man is ennobled by his connection with a higher nature as the dog is by his connection with man".[2]

The question which we have raised in the foregoing discussion has been answered by the contemporary political conditions. The people who proclaimed religion, had a conduct which was opposed to the religious teachings. Moreover, if we try to get the answer to this question from history, we would find that the religion experienced by the Protestant world was away from the original spirit of the religion. That religion had inclination towards luxury. Sectarianism had stopped the progress of life. Life of regression had become popular than the life of progression. People were not attracted to the life of progress. The society was not able to keep pace with the progress of wisdom and culture. The period from 486 AD to 1495 AD was a period

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[1] Ghazali, Muhammad b. Muhammad *Ihya e Uloom ud Deen* translated by M. Ahsan Siddiqui Nanotwi Karachi: Dar al Isha't 1978 vol. 3 p.26.

[2] Harold Hoffding, *A History of Modern Philosophy,* Translated from the German Edition by B. E. Meyer London: Macmillan and Company 1908, Vol 1 p 205

of darkness. The society was ready to compromise with the desolation and degeneration. Research was not allowed. Freedom of speech was disliked.

Italian philosopher poet and mathematician Giordano Bruno (1548-1600) was jailed for seven years due to supporting the theory of Nicolaus Copernicus (19 Feb 1473-24 May 1543) He was trialed for heresy on charges of denial of Catholic doctrines and subsequently burnt to death. .Copernicus gave the idea of revolving earth in his book *On the Heavenly Bodies* appeared in 1543, "However the Church disapproved of this theory because the Holy Scriptures state that the Earth is at the centre, not the Sun. As the contents of the Bible were taken literally"[1] the publishing of Copernicus and Galileo's works proved both the intellectuals as sinners.

Galileo Galilei (15 Feb 1564 - 8 Jan 1642) supported the theory of revolution of earth and faced confinement. He was forced to utter the following words:[2]

I, seventy years old Galileo, bow down on my knees and embrace the Holy Bible. I confess the mistake of revolution of the earth. I abhor atheism and reproach it.

Even then, he had to face the punishment of exile.The ancient catholic approach tried to keep the people away from

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[1] Nicholas P. Leveillee Copernicus, Galileo, and the Church: Science in a Religious World
http://www.studentpulse.com/articles/533/copernicus-galileo-and-the-church-science-in-a-religious-world

[2] According to popular legend, after recanting his theory that the Earth moved around the Sun, Galileo allegedly muttered the rebellious phrase *And yet it moves*. A 1640s painting by the Spanish painter Bartolomé Esteban Murillo or an artist of his school, in which the words were hidden until restoration work in 1911, depicts an imprisoned Galileo apparently gazing at the words "E pur si muove" written on the wall of his dungeon. The earliest known written account of the legend dates to a century after his death, but Stillman Drake writes "there is no doubt now that the famous words were already attributed to Galileo before his death"
https://en.wikipedia.org/wiki/Galileo–Galilei

independent thinking. The people, therefore, did not have the right to get education. Any attempt of getting education could lead to severe punishment. Solar eclipses and the lunar eclipses were explained as signs of divine punishment. The purpose was to create fear in the people for getting their obedience. The Holy Prophet PBUH rejected all these notions and declared the sun and the moon as nature's indications. Solar and lunar eclipses had nothing to do with someone's death or birth. Remember Allah whenever you watch these manifestations of the nature.

Now we need to see what is the real spirit of religion. Iqbal has stated, about this real spirit, in the Islamic perspective:

Islam is the name of understanding the essence of life and the universe.[1] This is the very concept which can raise the standards of human thinking above petty destinations. He can, thus, mould his life in the broader perspective of the universe. What are the results of being away from this real spirit? Let us look at these consequences in the light of the *Qur'an*.

Human powers are paralyzed. Advice becomes ineffective. Hearts are blinded. Hearts become harder than rocks and resultantly ruin themselves. Relationship with truth disappears. Complaining becomes a routine. Will and strength are also removed. Fate is repented. Righteousness is forgotten. The preachers of righteousness are opposed and subjected to harsh treatment. Scholars also make wrong interpretations of law for worldly benefits. Such notions are invented in the name of religion which foster anarchy and divide. Hearts and minds are darkened. Dominance of greed misleads people despite having knowledge.[2]

If "humanity beyond creed" means tolerance of each

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[1] Iqbal *The Reconstruction of Religious Thought in Islam* Lahore: Institute of Islamic Culture 1989 p 14

[2] *Al Qur'an* 22:46 and in many other *Surahs*

other's religion and peaceful coexistence, it cannot be opposed. Every human being possesses the right to lead his life in accordance with his own particular faith and way of life. The principle of …… لكم دينكم ولی دين[1]…. Leads to the same conclusion and encourages tolerance. This very tolerance is the real need of the contemporary society. The world has tried to understand life in the light of the theories of evolution, instinct and sex. Results of these endeavous have also been seen. Experience has taught that religion leads to the real spirit of human respect. No doubt, humanity is superior. The Holy Prophet, at the time of the conquest of Makah, made a negro slave stand on top of the Holy *Kaba*. He wanted to give the message that though religious practices were respectable, the human being has even greater respect.

[1] *Al Qur'an* 109:06

THE IMPACT OF CLASSICAL ISLAMIC LEARNING ON THE CONTEMPORARY EDUCATIONAL SYSTEM OF PAKISTAN*

(Abstract)

The Muslim educational system in the Subcontinent was similar for all the classes. However, it was affected, like many other fields, by the advent of the British in the Subcontinent during the nineteenth century. The British linked the educational system with the market requirements and ignored the traditional method of learning. Modern institutions, schools, colleges and universities dominated the educational economy. Dualism in the education system was thus created. The same dualism still exists even after more than half a century of the British departure from the Subcontinent. Pakistan's educational system is divided into a number of forms. It can be identified, for the purpose of easy understanding, in two basic types. The first being the modern educational system based on the curriculum devised by various Western universities. The second one is the traditional religious system of education which is followed in the privately managed *Madaris*. The impacts of the classical Islamic concepts of learning can easily be seen in the latter system. This educational system is called *Dars-e- Nizami*. It is based on the curriculum devised by Mulla Nizam ud Din Sihalvi (1677 - 1748). *Dars-e- Nizami* included; inter alia, teaching of the *Sarf*, *Nahw*, *Mantiq* (Logic), Philosophy, Mathematics, *Balaghat,* Jurisprudence, *Kalam, Tafseer*, and *Hadith*. After a passage of about two centuries, this system is still being followed in the Pakistani *Madaris* (Religious Institutions) with some partial modifications. How close is this system to the Islamic teachings and how much does it caters to the contemporary requirements? It is a debatable question.

* *Presented at the International Conference on Knowledge and Education in Classical Islam: Historical Foundations-Contemporary Impact, at the University of Gottingen Germany October 1-5, 2011*

The purpose of the educational system of the early period was purification of the soul. The present system of education, however, takes into account the social and economic needs of the students. Islam's classical concept of learning was not linked to any economic need. It was focused on the spiritual needs of the students. The present system of education and the curriculum is not concerned with the spiritual experience. The experiment of the dual system of education over a longer period of time generated the need for a system of education having combination of the classical and the modern concepts. In the past, therefore, institutions came into being like *Nadwatul Ulema, Jamia Milli, Farangi Mahal* and *Jamia Usmania* etc. Establishment of the International Islamic University in Islamabad is one such example in the modern times. These institutions try to give equal attention to the worldly needs for knowledge and the economic requirements of the students. In this effort, however, the traditional concepts of Islamic learning are ignored which aimed at the spiritual training of the students.

The classical Islamic concept of learning does have its influence on the present educational system of Pakistan to the extent that the subject of *Islamiyat (Islamic Studies)* is taught at all the levels as a symbolic representation. This teaching, however, does not go beyond a few glimpses of the initial concepts.

The Impact of Classical Concepts of Islamic learning on contemporary educational system', is a vast and extensive subject. It can be studied from various dimensions. This study is theoretical. In order to cover this theoretical discussion briefly and in a short time, we have divided it into two parts. In a first part, an attempt would be made to understand the classical concept of education and knowledge in Islam. The second part discusses the practical application of this concept in Pakistan or in the contemporary world.

While looking at the story of education in the world history, one finds clues of ancient Mesopotamian institutes and the Hebrew schools. Five centuries before the birth of Christ, the school of Confucius (traditionally 28 September 551 BC - 479 BC) in China and three centuries before Christ, the institutes of Socrates (c. 469 BC-399 BC) and Plato (423 BC - 348/347 BC) in Greece appear before our eyes. Ludus

in ancient Rome, the grammar school in Greece and institutions established for preaching Christianity in the middle ages also come before us as milestones. This educational story is about the expertise of physical and philosophical learning.

Revelation of the *Qur'an* in Arabia in the 6th century AD gave birth to a fresh history of education. The world of the Arabs was altogether a different world. Due to its traditional gifts and linguistic expertise, this world was not concentrated on any scholarly or metaphysical point. Revelation of the *Qur'an* provided this shattered and directionless civilization with a focal point. Thus it became the harbinger and torch bearer of scholarship and art in the future. According to the author of *Cambridge Medieval History*:

> The Arabs bore the torch of learning from East to West. When Europe was suffering from universal ignorance, the Hispano–Arabs were making infinite advancements in intellectual pursuits.[1]

Dr. R. A. Nicholson, (August 18, 1868 - August 27, 1945) has said:

> We owe to the debt to the Arabs as pioneers of learning and bringers of light to mediaeval Europe.[2]

The journey of scholarship and history which started from Arabia illuminated every nook and corner of the world. A time thus came, when there were one hundred and thirteen thousand houses in Cordoba only, along with twenty–one suburban towns, seventy libraries, innumerable book shops, mosques, palaces, and metalled shady roads. The houses were provided with proper sewerage system. There was also adequate system of lighting at night in the cities.[3] There was

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[1] *Cambridge Medieval History*, Part III, Ed, 1922. p.433

[2] R.A. Nicholson, *A Literary History of the Arabs*, Lonodn: T Fisher Unwin Adelphi Terrace 1907, p. 359

[3] Ibn al Azari *Albayan al Maghrib fi Akhbar al Andalus* Leiden 1948 Vol 2 P234,244-46 cf: Dr. Tufail Hashmi *Musalmanon Ke Sainsi Karname Andlus*

no arrangement for light in any street of today's modern world even after passage of seven hundred years of this period. Similarly, the roads of the new world could not get metalled for many centuries to come. [1]

The concept of learning and scholarship which gave birth to this civilization was based upon the spirit of infinite journey for the attainment of knowledge. The *Qur'an* clarified this fact symbolically in the story of prophet Moses AS that even the greatest amongst the scholars cannot ignore further attainment of knowledge. Even after achieving the zenith of learning the process of inquisitiveness must continue, no matter how much hardships are to be faced. (see Surah *Al–Kahaf*)[2]

The *Qur'an* starts with the very order of reading — reading with the name of God who is the Creator, Who gave birth to man from a drop of frozen blood, the One Who is the greatest, the One Who taught man, with the help of pen, which he did not know before[3]. (*Al-Alaq*).

The Holy Prophet (PBUH) is the best explainer and interpreter of the *Qur'an*. He once said that Allah created pen before all other things.[4] He also said about himself: I have been deputed as a teacher.[5]

A question arises as to what is the purpose of seeking knowledge according to this Book which is the greatest proponent for attainment of learning and scholarship. In order to know the answer we will have to look at the purpose of the deputation and the mission of the prophets. The *Qur'an* has identified these purposes at various instances. For example after construction of the *k'aba*, Prophet Ibrahim AS

Mein Lahore: Makkah Books 1983 p291

[1] Draper: *A History of Conflict Between Science and Religion,* Lahore 1931, 11:31

[2] *Al Qur'an* 18:60-82

[3] *Al Qur'an* 96: 1-4

[4] *Tirmzi*, 78/44 ; *Abu Daood,* 39/16 ; *Ibn Hanbal*,5/315

[5] *Ibn Majah*, Chapter: *Fazal Ul Ulama*

and Ismail AS prayed to Allah:

> O lord ! send to them a prophet from amongst them who would recite your verses to them; to teach them the Book and the deeper things; and to purify them. No doubt only you are the most learned and the most powerful.

رَبَّنَا وَ ابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ وَ يُزَكِّيْهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۲۹﴾ [1]

In the same way, at another place the *Qur'an* has elaborated the purpose of deputing prophets in the following words:"It is He (Allah) who chose a Prophet from amongst the illiterate for them. He recites (Allah's) verses to them and teaches them the Book and wisdom. And they were totally ignorant before that.

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۗ وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ﴿۲﴾ [2]

Pickthal translates these verses in these words:

> He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest.

Allah graced the faithful by sending a prophet to them who recites for them His (Allah's) verses. And purifies them and teaches them the Book, and good things. They were totally astray before that.

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۚ وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۱۶۴﴾ [3]

> Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the

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[1] *Al Qur'an* 2:129

[2] *Al Qur'an* 62:2

[3] *Al Qur'an* 3:164

> Scripture and wisdom; although before (he came to them) they were in flagrant error.

The religions before Islam were either regional or ethnic and national. Islam is unique as it addresses the whole mankind. *Qur'an* and the *Sunnah* speak to the humanity. *Qur'an* has declared that this Book brings guidance from Allah for all times and all human beings.

The same fact has been told by the first and the most authentic interpreter of the *Qur'an*, the Holy Prophet, Muhammad (PBUH), who declared: All humanity is Allah's family. Allah loves the one who loves Allah's beings the most.

الخلق عيال الله فاحب الخلق إلى الله من أحسن إلى عياله[1]

The generality and comprehensiveness of the Holy Prophet's message can be ascertained from the following *Hadith*: "The prophets before me were sent for a particular nation. However, I have been deputed as Prophet for the whole mankind" كان النبى يبعث إلى قومه خاصة بعثتُ إلى الناس عامة[2]
The call for the purification of soul from Islam, therefore, is not meant for the Muslims only, but for the entire humanity. Completion and evolution of personality is not the problem of a particular group or region. This is a universal subject. Every region and nation would definitely wish to have the personalities of its inhabitants complete and beautiful — they should be beneficial for others — they should have the ability to see the world beyond all kinds of biases. Purification of soul creates all these qualities in a person. It enables him to rise above the ordinary surface and touch the limits of the Heavens. However, a question arises when we ponder on the verses quoted above. In these verses, there also is a mention of reciting the verses and learning of the Book. The fact, however, is that the position of the Book and wisdom in these verses is that of the sources for achievement of the real

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[1] Behaqi Ahmad b. Al Hussain *Sha'b al Iman* No 7048
[2] *Sahih al Bukhari* No 323

purpose[1]. The real purpose is purification of soul. It trains our soul from every angle. It presents the right to substitute the wrong. The right establishes our knowledge on a strong base. It helps in correcting our habits and the ways of life. Our emotions become harmonious and delicate. All this helps in the formation of a balanced personality. Purification of soul does not mean an effort for completion of personality at a particular juncture of life. It is a continuous process. No destination is final in this process. Because the speed with which delicacy is created in our character and moral, our standards of character and moral also rise at the same speed. This purification is meant for human soul *Nafs* and it also deals with the same subject. Here, another question arises — what is *Nafs*? Discussions about *Nafs* continue since the ancient times as Socrates had said: "Chose thy self and know thy self." According to oriental traditions, there are three stages for understanding the *Nafs*:

زنده ای یا مرده ای یا جان بلب
از سه شاهد کن شهادت را طلب
شاهدِ اول شعورِ خویشتن
خویش را دیدن بنورِ خویشتن
شاهدِ ثانی شعورِ دیگری
خویش را دیدن بنورِ دیگری
شاهدِ ثالث شعورِ ذاتِ حق
خویش را دیدن بنورِ ذاتِ حق[2]

Whether you be alive, or dead, or dying—
for this seek witness from three witnesses.
The first witness is self–consciousness,
to behold oneself in one's own light;

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[1] Amin Ahsan Islahi *Tazkia e Nafs* Lahore: Faran foundation 2011 p26
[2] Iqbal *Javid Nama* Lahore:Sheikh Ghulam Ali & Sons included in *Kulliyat e Iqbal*, p. 607

the second witness is the consciousness of another,
to behold oneself in another's light;
the third witness is the consciousness of God's essence,
to behold oneself in the light of God's essence.[1]

The first step is to watch what is one's position in his own eyes. The second is to watch oneself with the eyes of others. And finally, the third is to behold oneself from the eyes of the creator of the world. These three stages are three milestones in the journey for developing and understanding of the soul.

If we wish to proceed on the journey of understanding the soul, we must pass through the veils of knowledge for reaching this destination.

With these concepts, the Holy Prophet (PBUH) continued the educational process in the people under his training, manifestation of which could be seen in those who were educated at *Dar–Arqam* and the platform of *Sufah*. *Dar–Arqam* was the house of *Arqam b.Arqam* situated near the mountain *Sufah*. The Holy Prophet PBUH continued his teaching at this house till the sixth year of his deputation as the Prophet of God. Before migration, he adopted the method of distance education as well. At the time of *Bait–Uqba Thania*, twelve persons, coming from *Medina*, accepted Islam. The Holy Prophet PBUH sent a teacher with them for carrying out the purpose of education at *Madina*.

After migration from Makka to Madina, the Holy Prophet PBUH started the process of teaching at the house of *Abu Amama Asad b. Zurara* (RA). *Musa'b b. Umair* (d. 625 AD) served here as the teacher. The Holy Prophet PBUH, himself continued teaching at the house of Abu Ayyub al–Ansari RA where he stayed for about a year. This system continued till the time the Holy Prophet established the

[1] Iqbal *Javid Nama* Versified English Translation Translated from the Persian with introduction and notes Arthur J. Arberry available at Allamaiqbal.com

residential university of *Sufah* in his Holy Mosque.

The aspects of human heart, illuminated by the learning of *Hadith* are all spiritual. The need of seeking knowledge has been greatly emphasized in the teachings of the Holy Prophet PBUH. Writing was not very common in Arabia. It became known shortly before the deputation of the Holy Prophet. According to traditions, only seventeen people knew reading and writing at that time.[1] The aspect of education highlighted by the Holy Prophet can be ascertained from the following *Ahadith*: The Holy Prophet has demanded fear of God and humility. For example:

In one of his sayings, the Holy Prophet PBUH has sought God's protection from four things — a heart which does not have fear of God — a prayer which is not accepted — a soul which is never satiated — and, the knowledge which is not beneficial.[2] This establishes the concept of knowledge as something which gives benefit and produces fear of God. Only that knowledge which gives closeness to God can become the source for purification of soul. Thus, knowledge becomes the reason for purification of soul and a blessing. The student becomes seeker of blessing. The same thing has been mentioned in this *Hadith*:

If we analyze Islam's classical concept of knowledge and education, it becomes clear that the purpose of education in Islam is purification of soul. The knowledge which does not help in purification of soul is not required. Moreover, Islam's classical concept of knowledge condemns such learning as well. In the story of *Qaroon*, his action of attributing his wealth to his knowledge has not been liked by the *Qur'an*. Allah has previously destroyed many who had such knowledge, the *Qur'an* says. If we look at the long Islamic tradition of education, its purpose seems the formation and

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[1] Muhammad Hameed ullah *Khutbat-e-Bahawalpur* Bahawalpure: Islamiyya University 1981 p226

[2] *Thirmazi* No.3404

civilization of human personality. If the human personalities acquire completion and civilization, the means of livelihood can be acquired in a better way. Therefore, purification of soul has been made the centre of attention in the Islamic concept of education. Purification of soul is attained through the learning of *Qur'an* and *Hadith* and extension of the duty of a Prophet. Therefore, the long Islamic tradition of learning seems to have no link with employment. For example, Baghdad's *Nizamia* School, which was also presided by *Ghazali*, (Abu Hāmed Mohammad ibn Mohammad al-Ghazzālī 1058-1111) had no mention of the worldly subjects. Only religious subjects could be found there.

This educational tradition stresses upon discovering personalities through personalities. The seekers of knowledge used to discover such teachers from whom they could get knowledge as well as development of their personality and civilization. Thus the classical tradition supported role models for development of human character instead of books. An Urdu poet Akbar Ilah Abadi has said:

کورس تو لفظ ہی سکھاتے ہیں
آدمی آدمی بناتے ہیں[1]

Therefore, we find personalities in the Muslim educational tradition instead of institutions. The concept of educational institutions or schools evolved much later. In the same way the system of devising some particular curriculum of education is also a much later development. The advent of the British in India created upheavals in all aspects of the Indian life. It also created deep impressions on the education of the Muslims. The Company was granted civil rights by the Mughal king in 1765. As the official language was Persian and courts would also take decisions according to the Islamic jurisprudence, the Company established a school on the same

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[1] Akbar Ilah Abadi, *Kulliyat-e-Akbar* edited by M. Younas Hasrat Lahore: Matbou'at Sh. Ghulam Ali N.D Vol. 3, P. 20.

old tradition at Calcutta in 1781. A Sanskrit college was established in 1794.[1]

The Muslims of the Subcontinent became apprehensive on the way of working of the institutions established by the British. In this way, the idea of imparting religious education through regular schools emerged. As opposed to the previous practice of going to one teacher for a particular subject, now teachers of various subjects would be brought together at one place. The method remained the same which had reached to them through the classical Islamic tradition. Thus the currents of education and employment continued to flow separately. *Dars–e–Nizami*, prepared by *Mulla Nizam uddin Sihalvi* (1677-78…..1748) was adopted for teaching in these schools. It included the teaching of grammar and syntax, logic, philosophy, mathematics, rhetoric, principles of Muslim jurisprudence, eloquence and *tafseer e Qur'an* and *Hadith*.

For details of Dars e Nizami (see Appendix)

Although, Pakistan's present system of education is based on many waves, it can be basically divided into two main currents:

1. Traditional institutions of religious education
2. Public and private institutions of formal education

Traditional institutions of religious education are those which have been established in the private sector on the principle of self–help. These institutions are still following the *Dars-e-Nizami,* prepared by *Mulla Nizam uddin Sihalvi*. The syllabus of *Mulla Nizam uddin* which remained in force till 1835, included almost one hundred and twenty five books of twenty subjects. Presently, however, the syllabus of most of the schools include almost sixty books of fifteen subjects. This is an eight–year syllabus before which the student has to

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[1] Dr. Liaqat Ali Khan Niazi, *Pakistan ke Lie Misali Nizam e Taleem ki Tashkeel,T'aleemat e Nabwi ki Roshni Mein* Lahore: Sang e Meel Publications 2002 p 99

pass through an initial stage of education as well. This stage is called *Darja-I'dadia*. This stage stretches from two to three years in various schools[1]. The qualified students of this system get employment as teachers or orators in the same types of schools and mosques. There remained some reservations even in the religious scholars called as *Ulama* of the Subcontinent about the *Dars-e-Nizami*. The subjects taught in the curriculum also became a topic of critical discussions. For example, Maulana Rasheed Ahmad Gangohi (10 May 1829 - 11 August 1905) was against the subjects of old logic and philosophy. In his opinion, learning English was even better than studying these subjects. Opinion was also expressed that the *Qur'an* and *Sunnah* were not the focal point in The *Dars-e-Nizami.* And that attention was more focused on their associated subjects.[2] *Qur'an*'s share was there, but very little and brief. The *Qur'anic* explanation *Jalalain* taught in the *Dars-e-Nizami* was so brief that its words and the words of *Qur'an* were numerically equal.[3] About this brevity, another famous scholar had said, "by adopting brevity, we saved paper but wasted the very precious asset called brain." [4]

In the *Dars-e-Nizami*, stress on old subjects was criticized by a scholar like Abdul Aziz Memon who declared the order of this system, devoid of syntax[5]

Neither did the scholars have good opinion about logic. Intellectuals know that *Ibn-Taymiyyah (*Taqi ad-Din Ahmad ibn Taymiyyah January 22, 1263-1328) wrote a booklet rejecting

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1 Ibnul Hasan Abbasi *Deeni Madaris Mazi Hal aur Mustaqbil* Karachi: Maktaba e Umar Farooq 1421 AH p 84

2 Dr. Muhammad Amin *Hamara Taleemi Buhran aur Us ka Hal Chand Nazriyyati Mabahis* Lahore Bait al Hikmat 2005 p.137

3 Abul Hasnat Nadvi *Hindustan Ki Qadeem Islami Darsgahain*, Azam Garh :Darul Musanafeen, Shibli Academy, , 2008, P.77

4 Maulana Syed Muhammad, Yousuf Binori, *Meri Ilmi-o-Mutaliati Zindgi*, Mo'tmar al Musannifeen Akora Khatak: Jamia Haqqania 1991 p. 94

5 *Mashaheer-Ahl-e-Ilm Ki Mohsin Kitabain*, ed: Maulana Muhammad Imran Khan Nadvi, Karachi: Majlis-e-Nashriat-e-Islam 1979 p.109

this subject. He said that:

”لا يحتاج إليه الذكی، ولا ينتفع به البليد“ ”لايستفيد منه الغبی ولا يحتاج اليه الذکی“

A dull person cannot benefit from it, and an intelligent person does not need it.”[1] In his opinion this knowledge has caused harm to the mind and the language. Moreover, this open expression is an impediment in the way of thought.

In this regard, therefore, various scholars have been giving suggestions for amendments in the *Dars-e-Nizami*. These include famous scholars like Maulana Syed Manazir Ahsan Gilani (born September 1892,) (*Musalmanon Ki Aainda Taleem; Mera Mujaweza Taleemi Khaka*,)[2] and Maulan Saeed Ahmad Akbar Abadi (*Madaris-e-Islamia Key Nisab Ki Islah,*)[3]. Maulana Abul Kalam Azad not only criticized the *Dars-e-Nizami* in *Tazkirah*[4] but also developed a modern curriculum in 1916.[5] In the same way, he established a committee in 1948 for correction and review of the *Dars-e-Nizami*, and for addition of modern subjects in it. Maulana Hussain Ahmad Madni (6 October 1879 - 1957), Maulana Syed Sulaiman Nadvi (November 22, 1884 - November 22, 1953) and Maulana Hifz Ur Rehman Sewharwi were also included in this committee. This committee had prepared a modern syllabus, a copy of which is still preserved in the Rampur Library even today. This detail shows that in the *Dars-e-Nizami* some old subjects have become the focal point. Purification of the soul is not the focal point. (For books

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[1] Ibn Taimia *Al Rad Alal Mantaqiyyen* Makkah Al Maktabat al Imdadia 1404 AH p 3

ابن تيميه، أحمد بن تيميه، الرد على المنطقيين، مكة المكرمة مكتبة الادرادية،١٤٠٤ء، ص٣

[2] Dr Mian Qadri Haqani, *Deeni Madaris Nisab o Nizam e Ta'leem Aur Asri Taqaze* Karachi: Fazli Sons 2002 p 626

[3] *Ibid* P.640

[4] Edited by Malik Ram Delhi: Sahtia Academy 1968.

[5] Ghulam Rasool Mehr, *Tabarrukaat-e-Azad*, Lahore: Kitab Manzil(Sheikh Ghulam Ali & sons)1959 Reprint N.D p.11

being taught in *Dars-e-Nizami* Please see Appendix 1)

The second type of educational institutions is divided into three groups on the Western lines. These schools, for the sake of convenience, can be called the worldly institutions. These are: school, college and university. School is the initial stage where first ten classes are taught. Colleges offers education at intermediate and graduation levels. The universities offer post–graduation, masters, M.Phil and Ph.d. degrees. All these institutions revolve around the modern knowledge. The effect of the classical Islamic concept of education in these institutions is limited to the extent that the subject of Islamic studies is taught at schools and colleges just as a sample. This subject too, like other subjects, is just a means to getting good marks in the examinations. It is nothing more than this. These institutions have no concern with purification of the inner self of the student or civilization of the soul.

People of differing attitudes and temperaments have emerged from these two different currents of religious and worldly education. There is nothing common in them. This thing was felt even in the previous century. Groups started emerging who had been educated at sir Syed Ahmad Khan's (October 17, 1817 - March 27, 1898) Aligarh College and Maulana Muhammad Qasim Nanotwi's (1248AH - 1297AH/1852AD -1901AD)Dar-Ul-Uloom Deoband.(Established 30 May 1867) Efforts were made at a particular stage where exchange of students took place between these two institutions to learn from each other's experience. The purpose was to develop comprehensive personalities having worldly as well as religious education. This initiative, however, remained unsuccessful. Nevertheless, some new institutions emerged for harmonizing the worldly and religious knowledge.

In this way institutions emerged like Nadwatul Ulema Luckhnow, Jamia Milia, Farangi Mahal, and Jamia Usmania. In the contemporary period, International Islamic University

of Pakistan, established in the public sector, is one such modern example.

In Pakistan, both modern as well as traditional institutions of education are devoid of any imprint of the classical Islamic concepts.

Pakistan's contemporary educational system is under the influence of the concept dictated by the demands of the modern life for linking education with employment. The classical Islamic concept of education i.e., purification of the inner self and learning of the Book and wisdom cannot be seen as the real purpose. Due to this reason, pure Islamic personalities are not being produced despite a vast system of *Madaris*, schools, colleges and universities. The Western world is judging Islam in the light of the societies of the Muslim countries. This phenomenon is resulting in misunderstandings. Islam's classical concept of knowledge is interested in the formation of human personality. It trains one to perform one's duties of life in the best manner. It teaches that all humans are children of one soul. Thus they are a family. Love with humanity and tenderness are the basic characteristics of the Islamic concept. The educational system which adopts these characteristics will have the right to be termed as harmonious with Islam's classical concept of knowledge and education.

Appendix1

Books
Included in *Dars –e- Nizami.*

Period عصر	Autho مصنف	Book تصنيف
6th Century	زمخشری ٥٣٨ ھ	تفسیر: تفشیر کشاف
7th Century	عبدالله بن عمر بیضاوی م ٦٨٤ھ	تفسیر بیضاوی
8th Century	ابوالبرکات م ٧١٠ھ	مدارك
8th Century	ابن کثیر ٧٧٤ھ	تفسیر ابن کثیر
9th Century	جلال الدین السیوطی المحلی ٨٦٤ھ	تقسیر الجلالین
13th Century	ثناء الله بانی بتی	تفسیر مظهری
		اصول تفسیر:
10th Century	جلال الدین السیوطی م٩١١ھ	الإتقان
12th Century	شاه ولی الله دهلوی م١١٧٦ھ	الفوز الکبیر
		حدیث:
2nd Century	إمام مالك م ١٧٩ھ	موطأ إمام مالك
2nd Century	إمام محمد ١٨٩ھ	موطأ إمام محمد
3rd Century	إمام بخاری ٢٥٦ھ	صحیح بخاری
3rd Century	مسلم بن الحجاج م ٢٦١ھ	صحیح مسلم
3rd Century	محمد بن ماجه م ٢٧٣	سنن ابن ماجه
3rd Century	أبو داؤد سلیمان م ٢٧٥ھ	سسن أبی داؤد
3rd Century	امام ترمذی ٢٦٩ھ	سنن ترمذی
3rd Century	امام ترمذی	شمائل ترمذی
3rd Century	عبدالرحمن احمد نسائی ٣٠٢ھ	سنن نسائی
4th Century	امام احمد طحاوی م ٣٣١ ھ	سنن طحاوی
8th Century	ولی الدین عراقی ٧٤٠ھ	مشکوة المصابیح
		اصول حدیث:
7th Century	ابن الصلاح ٦٤٣	مقدمه ابن الصلاح

مجلة الفكر	ابن حجر عسقلانی م ۸۵۲ھ	9th Century
فقه:		
قدوری	احمد بن محمد قدوری م ٤٢٨ھ	5th Century
هدایه	برهان الدین مرغینانی م 593 ھ	6th Century
کنز الدقائق	عبدالله بن احمد نسفی م ۷۱۰ھ	8th Century
شرح وقایه	عبید اللهه بن مسعود م ٧٤٧ھ	8th Century
بلوغ المرام	ابن حجر عسقلانی م ۸۵۲ھ	9th Century
نور الإیضاح	حسن بن عمار شرجلالی ١٠٦٩ھ	11th Century
أصول فقه:		
أصول الشاشی	اسحق بن ابراهیم شاشی م ۳۲۵ھ	4th Century
حسامی	حسام الدین محمد م ٦٤٤ھ	7th Century
الأشباه والنظائر	ابن نجیم م ۹۷۰ھ	10th Century
نور الأنوار	ملاجیون م ۱۱۳۰ھ	12th Century
مسلم الثبوت	محب الله بهاری م ۱۱۱۹ھ	12th Century
فرائض:		
سراجی	سراج الدین سجاوندی	6th 7th Century
حکمت شرعیه		
حجة الله البالغة	شاه ولی الله دهلوی (م ۱۱۷٦ھ)	12th Century
عربی أدب:		
سبع معلقات	شعراء عهد جاهلیت	قبل اسلام
دیوان حماسه	ابو تمام م ۳۳۲ھ	4th Century
دیوان متنبی	احمد بن حسین متنبی م ٢٥٤ھ	3rd Century
الأغانی	ابوالفرح اصبهانی م ٣٦٥ھ	4th Century
نهج البلاغة	شریف رضی م ٤٠٤ھ	5th Century
مقامات حریری	قاسم بن علی حریری م ٥١٦ھ	6th Century
نفحة الیمن	احمد یمنی شروانی م ۱۲۵٦ھ	13th Century
نفحة العرب	اعزاز علی دیوبندی م ۱۳۷٤ھ	14th Century

صرف ونحو:		
شرح مائة عامل	عبدالقاهر جرجانی م ٤٧٤ھ	5th Century
کافیه	ابن حاجب م ٦٤٦ھ	7th Century
هداية النحو	ابوحیان الاندلسی م ٧٤٥ھ	8th Century
پنج گنج	سراج الدین اودهی م ٧٥٨ھ	8th Century
میزان الصرف	سراج الدین اودهی	8th Century
شرح شذور الذهب	ابومحمد جمال الدین ابن هشام ٧٦١ھ	8th Century
شرح ابن عقیل	ابن عقیل ٧٦٩ھ	8th Century
صرف میر	سید شریف جرجانی ٨١٦ھ	9th Century
نحو میر	سید شریف جرجانی م ٨١٦ھ	9th Century
شرح جامی	عبدالرحمن جامی م ٨٩٨ھ	9th Century
فصول اکبری	سید علی أکبر آله آبادی م ١٠٩٠ھ	11th Century
منشعب	حمید الدین کاکوروی م ١٢١٥ھ	13th Century
علم الصیغة	مفتی عنایت احمد کاکوری م ١٢٧٩ھ	13th Century
معانی وبلاغت:		
اسرار البلاغة	عبدالقاهر جرجانی م ٤٧٤ھ	5th Century
دلائل الاعجاز	عبدالقاهر جرجانی م ٧٤٧ھ	8th Century
تلخیص المفتاح	محمد بن عبدالرحمن قزوینی م ٧٣٩ھ	8th Century
مختصر المعانی	سعد الدین تفتازانی م ٧٩٢ھ	8th Century
عقائد:		
العقیدة الطحاویة	احمد طحاوی م ٣٢١	4th Century
شرح عقائد نسفی	نجم الدین عمر نسفی م ٥٣٧ھ	6th Century
شرح فقه اکبر منطق وفلسفه	بحر العلوم م ١٢٢٥ھ	13th Century
هداية الحکمة	مفضل اثیر الدین مولانا زاده م ٦٦٠ھ	7th Century
قطبی	قطب الدین رازی م ٧٦٦ھ	8th Century
تهذیب المنطق	سعد الدین تفتازانی م ٨٩٢ھ	9th Century

9th Century	سید شریف جرجانی م ۸۱٦ھ	کبری
9th Century	موسی پاشا رومی م (۸۳۲ –۸٤۱)	شرح چغمینی
9th Century	سید شریف جرجانی م ۸۱٦ھ	شرح مواقف
10th Century	ابوالمعالی محمد کمال الدین م ۹۰۵ھ	مسامرة
10th Century	عبداللہ یزدی م ۹۸۱ھ	شرح تهذیب
11th Century	صدرالدین شیرازی م ۱۰۵۰ھ	صدرا
11th Century	محمود جون پوری م ۱۰۹٦ھ	شمس البازغة
11th Century	میر حسین میبذی م ۱۰۹٦ھ	میبذی
12th Century	میر محمد زاهد هروی م ۱۱۰۱ھ	حواشی زاهدیه
12th Century	محب اللہ بهاری م ۱۱۱۹ھ	سلم العلوم
12th Century	امام الدین ریاضی م ۱۱۱٤ھ	تصریح
12th Century	قاضی مبارك م ۱۱٦٤ھ	قاضی مبارك
13th Century	فضل امام خیر آبادی م ۱۲٤٤ھ	مرقاة
13th Century	فضل حق خیر آبادی م ۱۲۷۸ھ	هدیه سعیدیه
12th Century	حمد اللہ سندیلوی م ۱۱٦۰ھ	شرح سلم العلوم (حمد اللہ)

Source: *Deeni Madaris Nisab –o- Nizam –e- Ta'leem Aur Asri Taqaze* by Haqqani Mian Qadri Karachi: Fazli sons 2002, pp 474-476

Appendix 2

Curriculum of *Dars e Nizami* being taught in Pakistan

صرف ونحو

المفصل (جار اللہ محمود بن عمر الزمخشری المتوفى ۵۳۸ھ)

الكافية (جمال الدين أبوعمرو عثمان بن عمر المعروف بابن الحاجب المتوفى ٦٤٦ھ) مع الشرح:

الفوائد الضيائية (نور الدين عبدالرحمن بن احمد الجامی المتوفى ۸۹۸ھ)

الخلاصه، المعروف بالألفية (جمال الدين أبو عبداللہ محمد بن عبداللہ الطافی المعروف بابن مالك المتوفى ٦٤٢ھ)

الشافيه (ابن الحاجب)

بلاغت:

تلخيص المفتاح (شمس الدين محمد بن عبدالرحمن القزوينى الخطيب المتوفى ٧٣٩هـ)

مع الشروح المختصر والمطول (سعد الدين مسعود بن عمر التضازانى متوفى ٧٩٢هـ)

تفسير

تفسير الجلالين (جلال الدين محمد بن احمد المحلى المتوفى ٨٦٤هـ وجلال الدين عبدالرحمن بن ابى بكر السيوطى المتوفى ٩١١هـ)

مدارك التنزيل (حافظ الدين ابوالبركات عبدالله احمد النسفى المتوفى ٧١٠هـ)

أنوارالتنزيل (القاضى ناصر الدين ابوسعيد عبدالله بن عمر البيضاوى المتوفى ٦٦٥هـ)

أصول حديث:

ألموطأ (الامام مالك بن انس الحميرى المتوفى ١٩٧هـ)

الجامع الصحيح (الحافظ ابوعبدالله محمد بن اسماعيل البخارى المتوفى ٢٥٦هـ)

الجامع الصحيح (الحافظ أبوالحسين مسلم بن الحجاج القشيرى المتوفى ٢٦١هـ)

سنن ابن ماجه (أبو عبدالله محمد بن يزيد بن ماجه القروميني المتوفى ٢٧٣هـ)

سنن أبى داود (أبو داؤد سليمان بن اشعث السجستانى المتوفى ٢٧٥هـ)

الجامع الصحيح (الحافظ ابو عيسى محمد بن عيسى الترمذى المتوفى ٢٧٩هـ)

السنن الصغرى (الحافظ ابوعبدالرحمن احمد بن شعيب النسائى المتوفى ٣٠٣هـ)

شرح معانى الآثار (ابوجعفر احمد بن محمد الطحاوى المتوفى ٣٢١هـ)

مشكوة المصابيح (ولى الدين أبو عبدالله محمد بن عبدالله الخطيب الترمذى.

عقائد النسانى:

(نجم الدين ابوحفص عمر بن محمد المتوفى ٨٣٧هـ) مع شرح (التفتازانى)

عقائد وكلام:

المواقف (القاضى عضد الدين عبدالرحن بن احمد الايجى المتوفى ٧٨٦هـ مع شرح (السيد الشريف على بن محمد الجرجانى ٨١٦، الحاشيه الزاهديه (ميرزا محمد زاهد بن محمد اسلم الهروى المتوفى ١١٠١هـ)

اصول فقه:

الحسامى (حسام الدين محمد بن محمد الاخيسكشى المتوفى ٦٤٤هـ)

منار الأنوار (ابوالبركات النسفى) مع الشرح نور الأنوار (الشيخ احمد بن ابى سعيد المعروف بملاجيون الاميتوى المتوفى ١١٣٠هـ)

التقيح مع الشرح التوضيح صدر الشريعة الاسفر عبيدالله بن مسعود المحبابى المتوفى ٧٤٥هـ) مع الحاشية التلويح (التفتازانى)

كتاب الخمسين فى اصول الحنفيه المعروف باصول الشاشى (نظام الدين الشاشى)[١]

مسلم الثبوت (القاضى محب الله بن عبدالشكور البهارى المتوفى ١١٩٠هـ)

اصول جدل:

الشريفيه (السيد الشريف) مع الشرح : الرشيديه (شمس الحق عبدالرشيد خلاف)

ابن الشيخ مصطفى الجو نفورى المتوفى ١٠٨٣هـ

فقه وفرائض:

مختصر القدورى (ابوالحسين احمد بن محمد القدورى المتوفى ٤٢٨هـ)

البداية مع الشرح الهداية (ابوالحسن على بن ابى بكر الفوغانى المرعينانى المتوفى ٥٩٣هـ)

كنز الدقائق (ابوالبركات النسفى)

الوقاية (تاج الشريعه محمود بن صدر الشريعه احمد المحبوبى المتوفى ٦٤٣هـ)

مع الشرح (صدر الشريعة الاصغر)

منية المصلى (سديد الدين الكاشغرى من القرن السابع)

تنوير الأبصار (شمس الدين محمد بن عبدالله الغزى المتوفى ١٠٠٤هـ)

مع الشرح الدر المختار (علاؤ الدين محمد بن على الحصكفى المتوفى ١٠٨٨هـ)

نور الإ يضاح مع الشرح مراقى الفلاح (ابوالاخلاص حسن بن عماد الوفائى الشرنبلالى المتوفى ١٠٦٩هـ)

فرائض السجاوندى المعروف بالسراجى (سراج الدين محمد بن محمد السجاوندى من القرن السابع)

نثر عربى:

مقامات البديع (بديع الزمان احمد بن الحسين الهمدانى المتوفى ٣٩٨هـ)

مقامات الحريرى (ابومحمد قاسم بن على الحريرى المتوفى ٥١٦هـ)

نفحةاليمن (الشيخ احمد بن محمد الشروانى اليمنى من القرن الثالث عشر)

عربى نظم:

المعلقات السبع (حماد الراوية المتوفى ١٥٥هـ)

الحماسة (ابوتمام حبيب بن أوس الطائى المتوفى ٢٣١هـ)

ديوان المتنبى (ابوالطيب احمد بن حسين الجعفى الكندى ٨٥٦هـ)

منطق:

الشمسية (نجم الدين عمر بن على القزوينى الكتابى المتوفى ٤٩٣ھ) مع الشرح قطب الدين محمد الرازى المتوفى ٧٦٦ھ) وحاشيه (السيد الشريف) رسالته التصور والتصديق المعروف بالقطبيه (قطب الدين الرازى) مع الشرح (ميرزا زاهد)

التهذيب (التفتازانى) مع الشرح الملا جلال (جلال الدين محمد بن اسعد الدوانى المتوفى ٩٠٧ھ) وحاشيه (ميرزا زاهد) والشرح اليزدى (نجم الدين عبدالله بن حسين اليزدى ٩١١ھ اور ١٠١٥ھ سلم العلوم (محب الله البهارى) مع الشرح (حمد الله بن شكر الله الصديقى السنديلوى المتوفى ١١٦١ھ شرح الملا محمد حسن بن القاضى غلام مصطفى المتوفى ١١٩٩ھ هداية الحكمة (اثير الدين مفصل بن عمر الابهرى المتوفى حدود ٦٦٠ھ) مع الشرح القاضى كمال الدين حسين بن معين الدين الييذى المتوفى ٩١٠ھ اونى حدود ٩٠٤ھ وشرح (صدر الدين محمد بن ابراهيم الشيرازى المتوفى ١٠٨٠ھ) وشرح الخير آبادى (شمس العلماء عبدالحق بن فضل حق الخير آبادى المتوفى ١٣١٦ھ)

الحكمة البالغة مع شرح الشمس البازغة (الملا محمود بن محمد الفاروقى المتوفى ١٨١٢ھ)

الهداية السعيديه (فضل الحق بن فضل امام الخير آبادى المتوفى ١٢٧٨ھ)

هيئت

الملخص فى الهيئة (محمود بن محمد الجغمينى الخوارزمى ، من القرن السابع) مع شرح قاضى زاده صلاح الدين موسى بن محمود الرومى المتوفى ٨٤٠ھ تقريباً)

شرح الأفلاك (بهاؤ الدين محمد بن الحسين الاملى المتوفى ١٠٣٠ھ) مع شرح التصريح (امام الدين بن لطف الله المهندى بن احمد المعمار اللاهورى الدهلوى المتوفى ١١٤٥ھ)

حساب

الخلاصة فى الحساب (بهاؤ الدين محمد الاملى)

هندسه:

تحرير اقليدس (نصير محمد بن محمد الطوسى المتوفى ٦٧٢ھ)

SOCIO–POLITICAL FEATURES OF EDUCATIONAL LANDSCAPE IN PAKISTAN*

{1}

Life owes its colorfulness to novelty. If the same things are repeated again and again, we would lose interest in the world. Is the world in which we live, complete? Or, has the process of its creation been completed? If the process of its creation has been completed, then we cannot expect any novelty to be in it. Let us ask this question from the Holy *Qur'an*. In response to our question, the Holy *Qur'an* says:

يَزِيْدُ فِي الْخَلْقِ مَا يَشَآءُ [1]

> The Creator of the universe makes additions to it, the way He desires.
> The process of creation is continuous, constantly expanding in scope, range and variety.[2]

Not only this, but the Creator has also said that:

وَالسَّمَآءَ بَنَيْنٰهَا بِاَيْىدٍ وَّ اِنَّا لَمُوْسِعُوْنَ ۝ [3]

> And it is We who have built the universe with (our Creative) power and, verily, it is We who are steadily expanding it.

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* Presented at the Scientific Annual Conference of the Egyptian Society of Comparative Education and Educational Administration. Education in Islamic World… Similarities & Differences held at Ain University Cairo, Egypt. Janaury 31, 2009.

1 *Al Qur'an* 35:1

2 *The Message of THE QUR'AN* Translated and Explained by Muhammad Asad Bristol: The Book Foundation England 2003 p749

3 *Al Qur'an* 51:47

> The phrase "*Inna lamoosion*" clearly foreshadows the modern notion of "expanding universe" that is the fact that the cosmos, though finite in extent, is continuously in space.[1]

It means that after its creation the universe has not turned into a static mass. It is steadily developing and, therefore, it is ever–changing. It is persistently moving forward. New possibilities are being explored. Our poet philosopher, Allama Muhammad Iqbal has elaborated this fact in his famous lectures in the following words:

> It is a growing universe and not an already completed product which left the hand of its maker ages ago, and, is now lying stretched in space as a dead mass of matter to which time does nothing, and consequently is nothing.[2]

The nucleus of the universe is man who has been given the title of 'the best specie'. If this universe is in continuous progress, then how can its nucleus be static? Man is definitely progressing. In the words of our Urdu poet Ghalib:

آرائشِ جمال سے فارغ نہیں ہنوز
پیشِ نظر ہے آئینہ دام نقاب میں[3]

> God has not divested yet from embellishment of universe. His work of creation is diverse, in front a curtain lies.[4]

This verse applies both on the creator and his creation.

The question is that how does this process of advancement generate in man. What further advancement can a man make who is already active in this world with a complete body? This further progress is the advancement of

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[1] *The Message of THE QUR'AN p.917*

[2] Muhammad Iqbal *The Reconstruction of Religious Thought in Islam* Edited & Annotated by M Saeed sheikh Lahore: Institute of Islamic Culture 2006 p.44

[3] Ghalib, Mirza Asadulla Khan *Diwan e Ghalib* edited by Hamid Ali Khan Lahore: Majlis e Yadgar e Ghalib, University of the Punjab 1969 p.80

[4] Khwaja Tariq Mahmood *Ghalib; Rhymed Translations of Selected Ghazals*. Islamabad: Bazm e Ilm o Fan Pakistan International 2004 p.103

his spiritual and inner self which is impossible without education. Education elevates a man to be able to reach the ultimate heights. However, this advancement is possible but subject to certain conditions and limitations. What are these conditions and limitations? These conditions are freedom and creativity. Man was born free. He was given the choice to select between virtue and vice[1]. وَهَدَيْنٰهُ النَّجْدَيْنِ ﴿١٠﴾ "and shown him the two highways of good and evil".[2]

Perhaps nature has exceptional faith in man. That is why, he has not been forced to accept only that which is good. On the contrary, he has been shown the good and bad alternatives to choose freely between them.

For the freedom to choose good involves also the freedom to choose what is opposite of good. The fact that God has taken this risk shows His immense faith in man; it is for man now to justify this faith.[3]

This shows that virtue cannot be produced with coercion. In fact, it is the inner move and urge which produces virtue. This move and urge for virtue is produced in a free environment where it grows and flourishes. The second element is that of creative ability. Although, this ability is God–gifted, however, training also plays role in it. As freedom gets matured by training, creative ability also flourishes in a favourable environment. Freedom and creativity get training from education. Today, the most important question before the Muslim intellectuals is: — why are the Muslims, despite having all resources and manpower, not considered trustworthy. Why do the Muslims not have any honourable share in the inventions and the technological life of the modern world. Perhaps you would answer that the foundation of all the knowledge of the modern world was provided by us. True, but this is a story of the past . We are

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[1] *Al Qur'an* 90:10

[2] *The Message of THE QUR'AN p.1088*

[3] *The Reconstruction of Religious Thought in Islam p.68*

talking about the present. Where do we stand today? Your response to this can be that we do not have dearth of intelligent men. They are working in most of the modern world institutions. And, that a number of Muslims have won international prizes. But the question remains as to why these thousands of lamps are not brightening even a single corner together. Moreover, what is their position amongst the decision maskers of the world? Is it so that our intelligent men are merely functioning as tools in the machines owned by others? Because those who sell their expertise, are not consulted in the decision making.

ترے بلند مناصب کی خیر ہو یا رب
کہ ان کے واسطے تو نے کیا خودی کو ہلاک
مگر یہ بات چھپائے سے چھپ نہیں سکتی
سمجھ گئی ہے اسے ہر طبیعتِ چالاک
شریکِ حکم غلاموں کو کر نہیں سکتے
خریدتے ہیں فقط ان کا جوہرِ ادراک[1]

The high offices which are won at the cost of self respect are for you, not me. This is an established fact, which cannot be hidden now that the dominating powers use abilities of the people from the weaker nations. Only their intelligence is bought, and they cannot be given any share in the decision making.

God give you joy of those high offices, to taste
Whose sweets you laid your own soul waste!
But there's a thing you cannot, try as you will, disguise
From any knowing pair of eyes:
No slave is given a partnership in 'Owner's' reign–

[1] Muhammad Iqbal *Zarb e Kaleem* Included in *Kulliyat e Iqbal* (Urdu) Lahore: Sheikh Ghulam Ali & Sons 1996 p.139/601 Poem *Manasib*

She only wants to buy her brain.[1]

This conference should, therefore, guide the Muslim world about the system of education which can enable our institutions to produce free and creative minds.

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The Islamic Republic of Pakistan — a country which has today become the only nuclear power in the Muslim world was endeavouring, like many other Islamic countries before 1947, to escape from the cruel enslavement of the British imperialism. After the efforts and unprecedented sacrifices of about 100 years the Muslims of India won this war through democratic and constitutional means and succeeded in the establishment of an independent and sovereign Islamic democratic republic. This newly born state had to face many problems due to the long sufferings of the atrocious imperialist rule and the grave injustices at the time of the partition. Not mentioning the geographical, historical, social and economic discriminations due to constraints of the topic at hand, an appraisal only of the educational conditions is being presented here.

The Arabic and the Persian languages were pivotal in the educational system of the Subcontinent before the advent of the British rule. As a matter of fact, Persian had remained the official language of the Subcontinent for centuries. The major religious, literary and cultural heritage of the Indian Muslims was also contained only in these two languages. But as the British wanted to deprive the Muslims of their main sources of culture and tradition, they did not give any share to these languages in the new education system. The developer and creator of the English education system, Lord Macaulay, even said that he wanted to produce such men from this system that would be Indian by colour and race, but British in their

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[1] *The Rod of Moses, A declaration of war against the present age.* Poem: *Government Jobs* Translated by V.G. Kiernan Lahore:Iqbal Academy Pakistan [Allamaiqbal.com] *p*.330

mind and soul. In fact they wanted to enslave the Indian minds forever. *Akbar Ilah Abadi* had expressed the same conclusion in a beautiful verse:

شیخ مرحوم کا قول اب مجھے یاد آتا ہے
دل بدل جائیں گے تعلیم بدل جانے سے[1]

> (Now I have understood the meaning of what our spiritual teachers used to say. If you change the education of people, their hearts and minds are also changed ultimately.)

This deliberate effort by the British imperialists to change the hearts and minds of the Indian Muslims changed the Indian education system and divided the society into two separate sections. A major portion of the society did not accept the new British system and continued with their old style. However, one section of the society compromised with the new circumstances and accepted the new system. This school of thought was led by Sir Sayed Ahmad Khan. In fact Pakistan's educational system is still divided on those lines. After Independence, there were only two universities in the areas comprising Pakistan — Punjab University, Lahore and the Dhaka University, East Pakistan. The new state of Pakistan was fighting with the political and economic problems which it inherited after the partition with zeal and enthusiasm. In this journey the commands of the founder of Pakistan guided the nation as he said in his message to All Pakistan Educational Conference on November 27, 1947:

There is no doubt that the future of our state will and must greatly depend upon the type of education we give to our children and the way in which we bring them up as future citizens of Pakistan. Education does not merely mean academic education. There is immediate and urgent need for giving scientific and technical education to our people in

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[1] Akbar Ilah Abadi *Kulliyat e Akbar Ilah Abadi* edited by Ahmad Mahfooz, Delhi: Qoumi Council Brae Faroogh-e-Urdu Zaban, November 2002 Vol 1 (Ghazal) P. 44

order to build up our future economic life and to see that our people take to science, commerce, trade and particularly well–planned industries. We should not forget that we have to build up the character of our future generation. We should try, by sound education, to instill into them the highest sense of honor, integrity, responsibility and selfless service to the nation. We have to see that they are fully qualified and equipped to play their part in the various branches of national life in a manner which will do honour to Pakistan"[1]

These were the aims and goals of new educational system laid by Father of the Nation Quaid e Azam Muhammad Ali Jinnah. (Dec. 25, 1876-Sep. 11, 1948)

In the light of the founder's guideline the Pakistani nation, with the same dedication and commitment as was displayed at the time of independence, was able to establish many new educational institutions within next twenty years. These institutions emerged in the form of schools, *madaris*, colleges and universities. Like Egypt, Pakistan was also influenced by the wave of socialism in the second half of the previous century. After the elections of 1970, Prime Minister of Pakistan Mr. Zulfiqar Ali Bhutto(Jan 5,1928-April 4,1979) attempted to transform the political, social and educational structure according to the socialist ideology. In this connection, like all industries, the educational institutions were also nationalized. Resultantly, the educational institutions which were built by the people or by some social welfare organizations came under the government control. But this experiment did not yield the desired results. Consequently these institutions were denationalized in the first decade of 1980. Permission was also granted for setting up private educational institutions.

The educational structure in Pakistan has been divided

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[1] *Quotes from the Quaid* Islamabad: Director General of Films & Publications, Ministry of Information &Broadcasting Government of Pakistan 1992 p.55

into three different branches. Salient features of its one main branch, called General Education are as under:

The General Education starts from the primary level. Normally, a five years' old child gets admission in a primary school. However, the private schools admit a child at the age of two or three years in the play group, Montessori or prep. This makes the child prepared for admission to the first level of the primary education. The primary education spans over five years and it has an identical programme of study. After the primary level a student gets admission to middle school and then to a high school for studying up to the eights or the tenth class respectively. Then comes the college education. When a student enters the ninth class he or she has to choose one field from science, commerce, engineering or medical. Thus the future of a student is more or less decided at this very stage. Colleges provide intermediate level and the graduation level education. With the passage of time, a number of colleges have started post–graduate classes as well. As a matter of fact the colleges in the Pakistani educational system were meant to prepare the students for admissions to universities and the institutes of professional training. At the colleges, the faculties of medical, engineering and arts remained established on sound grounds. However, with the recent advancements, the educational structure has been modified to adjust new subjects like computer, business administration and public administration, etc.

The world of universities is also expanding. In the past, only the subjects categorized under science and arts used to rule the universities. But now the aforementioned new subjects have also entered the realm of universities. In Pakistan universities are divided into two main branches, namely the government owned universities and the private universities. However, a number of sub–divisions have also emerged in the recent past which include commerce, engineering, medical, computer, business administration and public administration etc. according to the statistics released

by the Higher Education Commission of Pakistan, 124 universities are presently functioning in Pakistan. These include 67 public sector and 57 private sector universities. Besides this, more than 10 organizations and institutes of advanced research are also working.

The old concept of higher education in which universities used to be located in big cities only has now changed. Nowadays big educational institutions, like universities, are also being established in the smaller and remote areas for spreading higher education to all parts of the country. By upgrading reputable old colleges into universities the government is saving expenditure for establishing new institutions. The reputable old colleges are also being encouraged. A network of new institutions has been created by adopting this policy. Institutes of science and technology are also being encouraged and established along with the universities of general education. Some old medical colleges of good repute have also been upgraded to medical universities. The King Edwards' Medical College Lahore is one of them which was established as a medical college in the nineteenth century. Nine new engineering universities will be established with all foreign teaching staff, in the near future. Sending the students abroad for higher studies is also a form of educational development. Recently some 3000 students have been sent abroad to polish their capabilities further. This number is increasing day by day. Post–doctoral programmes are also being encouraged with simplified procedure.

Advanced research in the universities is being supported and encouraged by increased grants, higher remunerations, awards and other incentives. The service structure of the university teachers is now more sound and improved than before. In the past, the masters' degree holders were offered the official government grade 17 at the time of their induction into the university service. After seven years' service they would become eligible for promotion into the next grade. Presently, however, in some of the Pakistani

universities, fresh inductions are being made directly in grade 18. No doubt, this is an attractive start. In the past, the university teachers were compelled to seek at least one additional job to meet their household expenditures. However, after introduction of new courses in the universities, for which the teachers are paid extra wages, situation has changed. Now they are able to meet their expenses by exclusively serving their mother institutions. Due to improvement in the financial position of the teachers, the speed of research in the Pakistani varsities has also improved. Three hundred percent increase in production of research papers has been noticed during the last couple of years. Very soon, Pakistan will be able to produce 1500 PhDs in a year. Same is true for the science subjects too.

At the primary level in Pakistan, an identical curriculum has been set for all the students. The private institutions, however, have their own syllabi. In the government institutions all the students have to adopt a single curriculum up to the matriculation level after which they select their own path in accordance with their future plans. After the matriculation, the students select any field of their choice like information technology, engineering, medical, commerce, etc. Those who have lesser resources and wish to join the practical life early, have the opportunity of admission into polytechnic institutes or vocational colleges for securing short diploma courses. After completion of these courses, they again have the option either to enter the practical life or to continue their studies. For example, the ones who get a diploma from a polytechnic institute can get admission into B Tech or B Tech (H) in an engineering university. Normally, those who pass their intermediate examinations with pre–engineering subjects are able to get admission in these courses.

The Pakistanis are a nation of strong will. They are hard working and sincere. With proper guidance they can produce flowers from stones. Their hearts sing with the hearts of the

Islamic world. They have suffered imperialism for a long time and they still face its legacies. But they are very sympathetic about the problems of the Muslim Ummah and consider them as their own. Every Pakistani wish to see a united *Muslim Ummah*. The Islamic summit of 1974 held in Lahore, was an example of their wishes, in which the Egyptian president Mr. Muhammad Anwar el Sadat (Dec. 25, 1918-Oct. 6, 1981) represented the Egyptian nation. Every Pakistani is ready to offer any possible support, academic or otherwise, for a joint cause of the Islamic world. Establishment of the International Islamic University Islamabad is an example of the academic co–operation. The administrative structure of this international university comprises the Egyptian and Pakistani scholars. A number of Egyptian scholars have served as president, vice president, dean and professor of this university. Besides this, appointment of two Pakistani scholars as visiting professors at two renowned universities of Egypt is also a unique example of brotherly co–operation. These scholars draw their salaries and other facilities totally from the Government of Pakistan. They provide services to their Egyptian brothers without any monetary benefit. Likewise, under a cultural exchange programme, students are also being exchanged between the two brotherly countries. Under another programme with the ISESCO (a sub unit of the Organization of Islamic Conference) Pakistan is providing experts in different areas of knowledge.

No doubt this type of co–operation is commendable but there still are many areas of co–operation yet to be explored. The situation which the Islamic world is facing today, particularly requires efforts for sustained collaboration. Cooperation for development in the field of science and technology is of key importance in the ever–changing world. This co–operation is to be underlined in the future for more advancement, so that the darkness of pessimism is converted into hope.

PART II

ISLAM, PRINCIPLE OF MOVEMENT AND CREATIVITY

Life is a totality. To understand this concept, man has taken refuge in philosophy, poetry and religion. Religion illumines the complex bonding of composition of life by linking the individual with the self beyond meta–self. Philosophy aims at untying the reality into a comprehensible form by divulging it into human understanding and thought. Poetry and creative literature explore life and its phenomena. In various ages and regions, man is seen entangled in these three genres to pave and unfold the road to human understanding of life. Iqbal utilizes these three genres to understand the discourse of life. He is, at the same time, a poet, philosopher, and thinker and to top it all a religious person. This link with the religion can be of two types i.e. dynamic and conventional. Iqbal maintains a unique balance between the two. He is conventional to the extent that while bequeathing a will for his son, he says that he is follower of the 'Classic-chosen-pious people of Allah' (Salaf Saleheen) and he confers his will upon his son by expressing the same path to be taken.[1]

This approach suggests that Iqbal possesses the traditional point of view of religion. At the same time, his dynamic viewpoint stands alone against the criticism of so–called traditional religious scholars. These scholars, according to Iqbal, may criticize his ideology merely for the sake of criticism.

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[1] Javid Iqbal, *Zinda Rood*, (All three parts in one volume), Lahore: Sheikh Ghulam Ali & Sons, 1989, p. 1069

یہ اتفاق مبارک ہو مومنوں کے لیے
کہ یک زباں ہیں فقیہانِ شہر میرے خلاف[1]

My way of thinking is not acceptable to the traditional religionists. Although they do not agree with each other but they are united in my opposition.

In his poem *Zuhd aur Rindi* Iqbal expresses his apprehensions about these traditional religious persons in the following words:

اس شخص کی ہم پر تو حقیقت نہیں کھلتی
ہو گا یہ کسی اور ہی اسلام کا بانی[2]

We are unable to understand, what this person actually is? — It seems, he will invent an Islam of his own.

Islam is a religion of moderation and recommends the middle path as the best option.خیر الامور اوسطها It rejects extremism and espouses moderate approach. When nations and states lose their authority, questions about their philosophy of life start emerging. The same happened in the Subcontinent after the downfall of the Muslim authority and the advent of the British rule. A number of schools of thought emerged and gave their own and varying interpretations of Islam. Prominent among these schools of thought were Sir Syed Ahmad Khan and the religious scholars who opposed him. Sir Syed Ahmad Khan established an educational institution at Aligarh to promote his interpretation of Islam. The religious scholars who opposed Sir Syed Ahmad Khan also established educational institutions to promote their rival ideologies. *Dar Ul Aloom Deoband* was one of such institutions. This institution was established by Maulana Muhammad Qasin Nanotvi (1832-

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[1] Muhammad Iqbal *Bal e Jibreel* Included in *Kulliyat e Iqbal*, (Urdu), Lahore: Sheikh Ghulam Ali & Sons 1996 p. 78/370

[2] Muhammad Iqbal, *Bang e Dara* Included in *Kulliyat e Iqbal*, (Urdu), p. 60

1880). In the new and changed circumstances, both schools of thought were presenting conflicting interpretations of the Islamic thought. A bit later, Iqbal was the connecting point between these two differing ideologies. Iqbal, though educated in the Western institutions, did not break away with his own tradition.[1] This approach resulted in the development of a balanced and moderate concept, which was lacking among his contemporaries with both points of view Juxtaposed in the extreme. Iqbal's moderate approach owed its development to his vast objective reading of both sides coupled with his understanding of history.

Iqbal had examined history from a scholarly and a philosophical angle, which resulted in the evolution of a moderate concept of history as well as religion. As this concept is different from the general and the traditional approaches, Iqbal has also informed his broad minded readers about the possible criticism from the scholars having traditional or conventional outlook. His analysis of the thought processes of various ages led him to the conclusion that religions were interpreted within the narrow confines of nation, race and individualism. Islam, however, established that religion is not about nation, race and individualism. In fact, it is purely a human issue. He said:

> Islam is not a religion. It is an attitude. This attitude invites for competition with the universe as an opponent. In fact, it is a protest against all concepts of the old age. In short, Islam is the actual expression of man.[2]

If we see from this point of view, Iqbal declares religion as a dynamic expression, which owes its life to competition. It

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خیرہ نہ کرسکا مجھے جلوۂ دانشِ فرنگ
سرمہ ہے میری آنکھ کا خاکِ مدینہ و نجف

Bal e Jibreel 40/232

2 *Zinda Rood*, p 1050.

awakens the secret and the dormant powers of man. It also opens for him a new world of possibilities. This concept of religion is totally non–conventional. However, the question is that if religion means such a revolutionary approach, then why are its revolutionary manifestations absent in the long course of history?

Iqbal has not ignored this question while presenting the real concept of religion. Actually, he has examined this question in great depth. He looks at history from an educational and philosophical point of view. When he analyzed it intellectually, it dawned upon him that the Greek philosophy had been overshadowing all historical discourse. The Greek philosophical tradition also influenced the Christian, the Jewish, and the Islamic ideologies. According to Iqbal, the traditional Greek learning is based upon inertia. Even *Plato* (427BC-347BC) and *Aristotle* (384 BC- 322 BC) consider God as the Primal Motive. But God himself is a static entity according to them. *Heraclitus* (d: late 6th century B.C.) declares motion as the essential reality. However, its own movement, according to his philosophical thought, is circular. The same is true of Stoics.[1]

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[1] A philosophical school of thought:
Stoicism is a school of Hellenistic philosophy, founded in Athens by Zeno of Citium in the early third century BC It proved to be a popular and durable philosophy, with a following throughout Greece and the Roman Empire from its founding until all the schools of philosophy were ordered closed in 529 BC by the Emperor Justinian-I, who perceived their pagan character to be at odds with his Christian faith. The core doctrine of Stoicism concerns cosmic determinism and human freedom, and the belief that virtue is to maintain a will that is in accord with nature.
In the life of an individual, virtue is the sole good. Things such as health, happiness and possessions, etc., are of no account. Since virtue resides in the will, everything, good or bad in a man's life, depends only upon himself. He may become poor, but what of it? He can still be virtuous. A tyrant may put him in prison, but he can still persevere by living in harmony with nature. He may be sentenced to death, but he can die nobly, like Socrates. Therefore, every man has perfect freedom, provided he emancipates himself from the mundane desires.
http://en.wikipedia.org/wiki/Stoicism

Iqbal writes:

> To the Greeks, time was either unreal, as in Plato and Zeno, or moved in a circle, as in Heraclitus and the Stoics. Whatever may be the criterion by which to judge the forward steps of a creative movement, the movement itself, if conceived as cyclic, ceases to be creative. Eternal recurrence is not eternal creation — it is eternal repetition.[1]

It means that according to *Zeno* (born about: 488 BC) and *Plato* (427BC-347BC), time either has no reality or it moves on in a circle. The same thought has been followed by *Stoics* and *Heraclitus*, whereas when we try to think of creative movement as circular, its end result is the collapse of moral and ethical understanding. It is neither an eternal change nor an eternal creativity. It is merely a constant repetition.

The philosophy of circular movement received extreme acclaim and a whole era of Muslim philosophy seems to be influenced by this philosophy also. Islam doesn't believe in such ideologies. According to Iqbal: When the Muslims gradually learnt that the universe was constantly moving, and that it was infinite and expanding, they challenged the Greek philosophy

The spirit of the *Qur'anic* philosophy is different from the Greek philosophy. Some Muslim scholars, who initially believed in the wisdom of the Greek philosophy, started reading *Qur'an* in the light of the Greek thought. The *Qur'an* emphasizes specific and tangible evidence instead of understanding realities on the basis of ideas only as in the Greek philosophy. So, this ideology was bound to fail the test of time.

The same happened and it resulted in the birth of the real Islamic spirit of culture and tradition. If we look at some important aspects of the modern civilization carefully, we can

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[1] Muhammad Iqbal. *The Reconstruction of Religious Thought in Islam*, edited and annoted by: M Saeed Sheikh. Lahore: Institute of Islamic Culture 2006 p. 113.

understand that they owe their origin to the reconstructive spirit of the Islamic thought. Iqbal wrote:

> We are now in a position to see the true significance of the intellectual revolt of Islam against the Greek philosophy. The fact that this revolt originated in a purely theological interest, shows that the anti–classical spirit of the *Qur'an* asserted itself in spite of those who began with a desire to interpret Islam in the light of the Greek thought.[1]

According to him, this intellectual revolt against the Greek philosophy is manifested in all branches of knowledge i.e., mathematics, astronomy, medicine, etc.[2]

The Greek philosophy, infatuated with inertia, compelled Iqbal to contradict it. Wherever he finds the traces of its influence, he criticizes it vehemently. In the first collection of his poetic works'*Asrar i Khudi*'(Secrets of the Self), we find him criticizing *Hafiz Shirazi* (1326-1388) as well as Iraqi (688 AH/1289 AD) whom he finds influenced by the ideas of *Plato*. He declares *Plato* as an old wolf and says:

راہبِ دیرینہ افلاطون حکیم   از گروہِ گوسفندان قدیم
رخشِ او در ظلمتِ معقول گم   در کہستانِ وجود افگندہ سم
بسکہ از ذوقِ عمل محروم بود   جان او وارفتۂ معدوم بود
منکرِ ہنگامۂ موجود گشت   خالقِ اعیان نامشہود گشت
زندہ جان را عالمِ امکان خوش است   مردہ دل را عالمِ اعیان خوش است[3]

(i) The Greek thinker Plato was, in fact, one of the old hermits (deserter of worldly/material things and ambitions) ______ and he was one of the old wolves.
(ii) As he did not possess love for action, his soul liked the obscure instead of the facts.

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[1] *Loc-Cit*

[2] *Op-Cit* p. 102

[3] Muhammah Iqbal, *Asrar o Ramooz* Included in *Kulliyat e Iqbal*, (Persian), Lahore: Iqbal Academy Pakistan, 1994 p. 33

> (iii) He denied struggle in life and created examples which had no relevance to reality.
> (iv)A person whose soul is alive prefers the world of possibilities. For the dead, however, fantasies are the better choice.

The above lines highlight the basic difference between the *Qur'an* and the Greek philosophy. The same difference later became the main conflicting point between science and religion. Iqbal looks at this conflict of science and religion not as a rationale for disparity in the general nature of science and religion. Instead, he finds it more appropriate to interpret it as a conflict between Christianity and science. '*History of the Conflict between Religion and Science*' by John William Draper (May 5, 1811- January 4, 1882) was a bestseller. Maulana Zafar Ali Khan(1873-1956) translated this book into Urdu under the title '*Ma'arka e Mazhab o Science*'.[1]

Iqbal clarifies that Islam and science are not at conflict with each other. In fact science is a discovery of the Muslims. Conflict between religion and science is merely a clash between science and the Catholic Church. The Muslim educational thought brought a revolution amongst the Western intelligentsia. At this point, the Roman Catholics clashed with this revolution of knowledge. Dr. Draper penned down the history of this revolution.[2]

Iqbal writes that Europe took a long time to admit this reality. He further quotes references from '*The Making of Humanity*', by Robert Briffault. (1876-1948)

> What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the

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[1] This Translation was first published by the Anjuman e Urdu Hyderabad Dakkan, printed at Rafah e A'am Steam Press, Lahore in 1910, with a life sketch of Dr. Draper by the translator. A fresh reprint is from Al-Faisal, Publishers Lahore, 1995.

[2] Muhammad Rafiqe Afzal. *Guftar e Iqbal*. Lahore: Research Society of Pakistan, University of the Punjab, 1969 p. 23.

> development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced in the European world by the Arabs.[1]

Iqbal thinks that the Islamic thought has emerged through the inductive method. The inductive method is an

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[1] Briffault,Robert, *The Making of Humanity*, London 1928 p.191 / Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, edited and annoted by: M Saeed Sheikh. P 105. At this point Iqbal further quotes:"…Let me quote one or two passages from Briffault's *The Making of Humanity*, '. . . it was under their successors at that Oxford school that Roger Bacon learned Arabic and the Arabic science. Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim science and method to Christian Europe; and he never wearied of declaring that the knowledge of Arabic and Arabian science was for his contemporaries the only way to true knowledge. Discussions as to who was the originator of the experimental method . . . are part of the colossal misrepresentation of the origins of European civilization. The experimental method of the Arabs was by Bacon's time widespread and eagerly cultivated throughout Europe' (pp. 200-01).

'Science is the most momentous contribution of Arab civilization to the modern world, but its fruits were slow in ripening. Not until long after Moorish culture had sunk back into darkness did the giant to which it had given birth rise in his might. It was not science which brought Europe back to life. Other and manifold influences from the civilization of Islam communicated its first glow to European life' (p. 202).

'For although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the paramount distinctive force of the modern world, and the supreme source of its victory - natural science and the scientific spirit' (p. 190).

'The debt of our science to that of the Arabs does not consist in startling discoveries or revolutionary theories; science owes a great deal more to Arab culture, it owes its existence. The ancient world was, as we saw, pre-scientific. The astronomy and mathematics of the Greek were a foreign importation never thoroughly acclimatized in Greek culture. The Greeks systematized, generalized, and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental inquiry, were altogether alien to the Greek temperament. Only in Hellenistic Alexandria was any approach to scientific work conducted in the ancient classical world. *Op-Cit* p.113.

experimental or scientific method in which general principles are evolved through deduction from some particular facts. This is a key point, with the help of which one can understand Iqbal's concept of Islam. While addressing at the Habiba Hall of the Islamia College Lahore on 4 March 1927, Iqbal had said:

> Religion, philosophy, physics and other branches of knowledge and art are all different paths which lead to the same destination. The concept of clash between religion and science is not Islamic …. It is Islam which has taught the inductive method of logic to the man. Islam has taught to reject the method of guessing and conjecturing as a basis for learning and this very fact became the cause for the birth of modern scholarship.[1]

For this very reason, Iqbal believes that it was only Islam which taught the experimental method of learning to the world. He has written very elaborately that:

> It is absolutely wrong to believe that the credit for exploring the experimental method of scholarship goes to the West.[2]

He also writes that Roger Bacon's views of science, too, have been derived from the Islamic tradition of knowledge. He poses the question as to where from did Roger Bacon take the lessons of learning and scholarship? This question has only one answer - from the educational centres of Andalusia (Spain). He declared that the fifth chapter of Roger Bacon's book '*Opus Majus*' was a plagiarized form of Ibn Haytham's '*Optics*'.[3] In his poem '*Musafir*' Iqbal says:

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[1] *Guftar e Iqbal* p. 23

[2] Loc-Cit

[3] At this point a scholarly foot note of late Prof Saeed Sheikh is worth reading: Cf. *Opus Majus*, trans. Robert Belle Burke, Vol. II, Part V (pp. 419-82). It is important to note that Sarton's observation on Roger Bacon's work on optics is very close to that of Allama Iqbal. 'His Optics', says Sarton, 'was essentially based upon that of Ibn al-Haitham, with small additions and practical applications' (op cit., II, 957). As reported by Dr M. S. Namus, Allama Iqbal helped him in understanding the rotographs

حکمتِ اشیا فرنگی زاد نیست   اصلِ او جز لذتِ ایجاد نیست
نیک اگر بنی مسلمان زاده است   این گہر از دستِ ما افتاده است
چون عر ب ا ند ر اروپا پر کشاد   علم و حکمت را بنا دیگر نہاد
دانہ آن صحرا نشینان کاشتند   حاصلش افرنگیان برداشتند
این پری از شیشۂ اسلافِ ماست   باز صیدش کن کہ او از قافِ ماست
لیکن از تہذیبِ لادینی گریز   زانکہ او باہلِ حق دارد ستیز[1]

Knowledge and scholarship are, in fact, dependent upon creativity. And this asset was gifted to the world by the Muslims. When the Arabs spread their influence over Europe, they provided a new basis to the knowledge and learning. The crop sowed by these desert–dwellers, was harvested by the Europeans.

In Iqbal's view, the life according to Islam is based upon solid facts. Iqbal rightly traces the foundations of his views in the *Qur'an*. "The teachings of the *Qur'an* are the teachings of contemplation into the soul and in the universe. Pointing to this fact, Iqbal said that the *Qur'an* repeatedly teaches man to learn from observation and experiment. The ultimate goal is to conquer the forces of nature. The *Qur'an*, therefore,

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of the only MS (No. 2460 in Bibliothé que Nationale, Paris) of *Tanqih al-Manazir* for a number of days; cf. Ibn al-Haitham: Proceedings of the Celebrations of 1000th Anniversary (held in November 1969 under the auspices of Hamdard National Foundation Pakistan, Karachi), p. 128.
See, however, Professor A. I. Sabra's scholarly article: 'Ibn al-Haytham' in Dictionary of Scientific Biography, VI, 189-210, especially p. 205 where he gives an up-to-date information about the MSS of Ibn Haitham's *Kitab al-Manazir*.كتاب المناظر According to Professor Sabra, 'The reference in Brockelmann to a recension of this work in the Paris MS, ar. 2460 (Brockelmann has 2640) is mistaken; the MS is a recension of Euclid's Optics which is attributed on the title page to Hasan ibn (Musa ibn) Shakir'. *The Reconstruction of Religious Thought in Islam* edited and annoted by: M Saeed Sheikh.p. 182.

[1] Addressing to Zahir Shah of Afghanistan (d: July 23,2007) see *Pas Che Bayad Kard m'a Musafir* Included in *Kulliyat e Iqbal* ,(Persian) p. 73

teaches human beings in very clear terms that if they dominate the forces of nature, they would be able to reach even beyond the stars”.[1]

جہاں اور بھی ہیں ابھی بے نمود   کہ خالی نہیں ہے ضمیر وجود
ہر اک منتظر تیری یلغار کا   تری شوخیِ فکر و کردار کا
یہ ہے مقصدِ گردشِ روزگار   کہ تیری خودی تجھ پہ ہو آشکار[۲]

And he also says:

اسی روز و شب میں الجھ کر نہ رہ جا
کہ تیرے زمان و مکاں اور بھی ہیں[۳]

> The possibilities of the universe have not yet exhausted — many worlds are still to appear — each one of them is waiting to be discovered by your thought and character — discovering the possibilities hidden inside you is, in fact, the purpose of life. And also that you recognize your selfhood.
> Do not get betrayed by the circle of day and night which surrounds you. These limits of time and space are only a façade — your position is much higher than all these things. For you, there are other times and other spaces beyond this world.

For Iqbal ‘*Ishq*’ (passionate love), creativity and progressiveness are sides of the same coin. The world needs a positive and fresh outlook, which is only possible through creative thinking. ‘*Ishq’* motivates creative thinking and life is not possible without movement and revolution. The new world created by movement and revolution awakens novel ideas and creative thinking. So, as long as the creative thinking is there, man will continue to progress.[4]

According to Iqbal there is no limit to the advancement

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[1] *Bal e jibreel* Included in *Kulliyat e Iqbal* ,(Urdu) P 61/353
[2] *Op-Cit* Poem: *Saqi Nama* 128/420
[3] *Bal e Jibreel* p61/353
[4] Dr. Khalifa Abdul Hakim, *Fikr e Iqbal* Lahore: Institute of Islamic Culture June 1968 p.122

of the prophethood as well as the common human beings. Progress continues to take place and it will continue in future too![1] However, the purpose of prophethood has been completed after establishing the truth of life. The prophethood highlighted the fact that life is not stagnant. Rather, it is traveling for unending revolution, advancement and possibilities. Islam is a complete code of life. However, this does not mean that Islam has determined a final shape of life. On the contrary, Islam advises that no shape of life is worthy of worship.

صورت نہ پرستم من، بت خانہ شکستم من
آن سیلِ سبک سیرم ہر بند گسستم من[2]

> I do not worship appearances. I am the one who shatters them. I am like a flash flood which breaks every barrage.

This concept of the *Qur'an* promoted the trend of polishing one's wisdom and mind. That is why, there was no such period as the Europe's 'Dark Ages' in the civilization which was based upon the Islamic teachings. The religious groups, which emerged during various phases of Muslim history, also had differences of thought. The *Mu'tazilites* and the *Asharites* are a case in point. This fact proves that the Islamic history and civilization believes in movement and progress. It is based upon contemplation into the soul and in the universe to reach the ultimate truth.

The Polish astronomer Nicolas Copernicus (1473-1543 AD) had to face bitter opposition from the 'Church' when he presented the theory of revolution of the earth. Later, when another astronomer, Kepler (1571 -1630) and the Italian scientist Galileo (15 Feb.1564 -April 1642) presented the idea of movement and revolution of the earth with more vigour, they also had to face strong opposition from the religious

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[1] *Op-Cit* p. 123
[2] *Piam e Mashriq* included in *Kulliyat e Iqbal* (Persian) p. 122

circles. Baruch Spinoza (1632 -1677), the Jewish thinker of Holland, declared that the God and the laws of nature were two components for revealing the truth. He had to face the decree of atheism. However, in Islamic history, the proponents of pragmatism have never faced any opposition of this nature.

سمجھ میں آئی حقیقت نہ جب ستاروں کی
اسی خیال میں راتیں گزار دیں میں نے
ڈرا سکیں نہ کلیسا کی مجھ کو دیواریں
سکھایا مسئلۂ گردشِ زمیں میں نے
کشش کا راز ہویدا کیا زمانے پر
لگا کے آئینۂ عقلِ دور بیں میں نے[1]

> When I couldn’t understand the reality of stars, I sacrificed my sleep.
> When church warned me against my research, I continued it and ultimately discovered the theory of rotational movement of earth

In the Islamic history, the tradition of rational interpretation of the facts of life has been so strong that in some cases domination of rationalism gave birth to differences and emergence of permanent schools of thought. The stress on logic by the *Mutazilites* is well known. They had gone too far in the rational interpretation of life. They even wanted to interpret the divine revelations on rational standards. Due to difference of thought, they were called ‘*Mutazilites*’ (the separatists). But, according to Iqbal, this dispute was unlike the dispute which arose between the enlightened scholars and the priests of Europe. On the contrary, this was an intellectual debate, which aimed at

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[1] *Bang e Dara* Included in *Kulliyat e Iqbal* ,(Urdu) Poem *Sarguzasht e Aadam* P82.

discussing whether one had the right to examine the divine revelations on rational standards or not? "Europe has been rather slow to recognize the Islamic origin of her scientific method. But full recognition of the fact has at last come."[1]

The result of the over–involvement with rationalism was that the Muslims got influenced by the Greek philosophy. The Greek philosophy, as mentioned earlier, does not accept the theory of movement. And when the idea of movement leaves the basic thought, then the scientific outlook also departs. The Greek philosophy was translated into Arabic, and a number of books were written in this connection. Schools of thought of critics emerged. So much so that *Ghazali* (1058-1111) had to write تهافة الفلاسفه'*Tahafat al Falasfa*, to undo the impacts of the Greek philosophy. Moreover, he also rejected philosophical fallacies in المنقذ من الضلال'*Almunqiz Min al Zalal*'. Later on, Ibn- Rushd, known as Averroes (1126-1198) wrote his تهافة التهافة *Tahafat al Tahafa*, in response to '*Tahafat al Falasfa*, of Ghazali. These facts highlight the freedom of thought in the Muslim society and the influence of the Greek philosophy. In Iqbal's view, the spirit of the Greek philosophy is in clash with the spirit of Islam, as mentioned earlier.

To Iqbal, as long as the Muslim thought remained under the influence of the Greek thought, it remained away from the agile spirit of the *Qur'an*. The *Qur'an* highlights the moving face of life. According to Islam, life is based upon solid facts. Iqbal rightly traces the origins of his ideas in the *Qur'an*. Syed Nazeer Niazi, his friend and assistant, has written that when Albert Einstein (March 14, 1879-April 18, 1955) gave the idea of 'Growing Universe', Iqbal remained pondering over it for a considerable time. He turned to the

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[1] *The Reconstruction of Religious Thought in Islam* p103

Qur'an and fixed his eyes at this *Ayah* of Surah *Fatir*. يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ[1]

He keeps on giving growth to his creation in whichever manner He wishes.

Thus we know that life is a continuous process. Therefore, it cannot be called stagnant. Moreover, Iqbal explains the agile view of the *Qur'an* with the *Ayah* of Surah Al Rehman "كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ"[2] "Each day, He appears in a new shape" and the Ayah of Surah *Inshiqaq* لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ[3]

You have to climb ladder after ladder.

This concept of movement appears in different shapes in Iqbal's poetry.

گمان مبر که به پایان رسید کار مغان
ہزار بادۂ ناخوردہ در رگِ تاک است[4]

Do not think that the creative process of the universe has been completed. The grapes still hold much wine.

یہ کائنات ابھی ناتمام ہے شاید
کہ آ رہی ہے دمادم صدائے کن فیکون[5]

This universe, I think, is still incomplete, because the process of development is going on.

One finds this concept in his poetry from the very begining his poems like: *Chand Aur Tary*,[6] *Sitara,*[7] *Saqi Nama*[8]

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[1] *Al Qur'an* 35:01
[2] *Al Qur'an*55:29
[3] *Al Qur'an* 84:19
[4] *Piam e Mashriq* included in *Kulliyat e Iqbal* (Persian) p. 76
[5] *Bal e Jibreel* included in *Kulliyat e Iqbal* (Urdu) p.28/320
[6] *Bang e Dara* included in *Kulliyat e Iqbal* (Urdu) p.119
[7] *Op-Cit* p.28/320
[8] *Bal e jibreel* p.122/414

and *Ghazal*[1] in *Bal e Jibrael* etc.

For example, see this verse from a poem *Talba-e-Aligarh College Ke Naam* which appears in his very first Urdu poetic collection *Baang-e- Dara*:

آتی تھی کوہ سے صدا رازِ حیات ہے سکوں
کہتا تھا مورِ ناتواں لطفِ خرام اور ہے[2]

> There was a sound from the height that the mystery of life lies in constancy, but a petty ant was of the view that the beauty of life was in movement

Later, Iqbal wrote '*Zindagi-o-Amal*' in response to Hyna's poem "Questions" (*Sawalaat*) in '*Payam-e- Mashriq*':

ساحلِ افتادہ گفت گرچہ بسی زیستم
ہیچ نہ معلوم شد آہ کہ من کیستم
موج ز خود رفتہ ای تیز خرامید و گفت
ہستم اگر می روم گر نہ روم نیستم[3]

> The low–spirited beach said that after passage of such a long time, I still do not know what I am? The brisk wave moved and said, as long as I am moving, I am a wave. When I will cease to have motion, I will cease to exist.

It means that movement is life. The critics of this idea of Iqbal argue that life is not mere movement. When we move forward, we also have to move backwards. Life is the rise as well as it is the fall. This objection could have been valid if Iqbal had not given due importance to the concept of constancy, (*Sabaat*).

In fact, to Iqbal, Islam establishes a world, which is

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[1] *Op-Cit* p 53/345

[2] *Bang e Dara* p115

[3] *Piam e Mashriq* included in *Kulliyat e Iqbal* ,(Persian) p. 104

constant as it is firmly attached to its basis. But as it is a living thing, it is consistently in motion. He has dealt with this perplexity in the '*Javid Nama*' in the form of an imaginative dialogue between Jamal-ud-Din Afghani (1838 -1897) and *Zinda Rood* (actually, he is Iqbal himself). Thus through this dialogue, Iqbal has established that he has not, altogether, rejected the importance of constancy in life.

زورقِ ما خاکیان بی نا خداست
کس نداند عالمِ قرآن کجاست[1]

We, the people of this earth, are helpless and nobody knows where is the world, that the *Qur'an* wants to create?

Replying to this query, Jamal-ud-Din Afghani narrates the details of that world. He says:

That world is still hidden inside our hearts. The humanity is awaiting the nation which will awaken that world. That world is free from the discriminations of colour and blood. The dusk of that world is brighter than the dawn of Europe. The master and the slave are equal. It is as vast as the heart of a 'Momin' (True Believer). One glimpse of that world had awakened the soul of a person like Umar. (Umar ibn al-Khattāb RA).That world is eternal. It is so strong from the inside that fear of transition (change) does not perturb it. However, from the outside it is harbinger of unabated change and revolution. This world exists inside you. You should discover it.

The detail of this imaginative dialogue between *Jamal-ud-Din Afghani* and *Zinda Rode* provides satisfying answer to the objections raised over Iqbal's concept of movement. It has been proved that he does not neglect the importance of constancy. If he says that:

فریب نظر ہے سکون و ثبات
تڑپتا ہے ہر ذرۂ کائنات[2]

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[1] *Javid Nama* included in *Kulliyat e Iqbal* ,(Persian)p. 67
[2] *Bal e Jibreel* p126/418

> Constancy is an illusion. In fact every particle of this universe is kinetic

He also says that:

باطن او از تغیّر بی غمی
ظاهر او انقلابِ هر دمی[1]

> It is so strong from the inside that fear of transition (change) does not perturb it. However, from the outside it is harbinger of unabated change and revolution.

This fact turns his concept of movement into a balanced idea.

Now a question arises as to where from did Iqbal discover this principle of movement in Islam? The answer is — '*Ijtihad*'. What is '*Ijtihad*'? Iqbal has written:

> The word literally means to exert. In the terminology of the Islamic law, it means to exert with a view to form an independent judgment on a legal question. The idea, I believe, has its origin in a well–known verse of the *Qur'an* — 'and to those who exert we show our path.[2]

'*Ijtihad*' (intellectual endeavour) does not mean unbridled freedom. It does not mean that one can change an injunction according to his whims whenever one wants to. The actual fact is that '*Ijtihad*' cannot be exercised without recourse to the *Qur'an* and *Sunnah* (way of the Holy Prophet, (PBUH) as its basis. The deductions, which emerge from '*Ijtihad*' seem new though, but they are not. However, we can say that they are not new in content but at the same time they are new in shape. This difference of content and shape has been ignored by the critics of Iqbal's idea of movement. The constancy of the content and change of the shape is in fact Iqbal's idea of movement. And he has termed it as the soul and spirit of the

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[1] *Javid Nama* included in *Kulliyat e Iqbal* ,(Persian) p. 68
[2] *The Reconstruction of Religious Thought in Islam* p 117 cf *Al Qur'an* 29:69

Islamic civilization.

'*Ijtihad*' is, in fact, a symbol of life. Life unfolds itself with every passing moment. Therefore, this quality should also have been present in a living religion. Islam's nature is like a running ocean. The difference between stagnant water and an ever–moving ocean is clear. Iqbal, very rightly, conditions '*Ijtihad*' with character, contemplation, good understanding of religion and freedom.

The concept of 'Finality of the Prophethood' also protects the Islamic civilization from getting stagnant. Because of this concept, the function of the prophethood has been transferred to the *Ummah*. Thus, every member of the Muslim community has been entrusted with the mission of the Prophet (PBUH) i.e., love to the mankind and leading them towards the ultimate success. Every Muslim is expected to transfer the knowledge of this religion of peace, harmony, peaceful co–existence and tranquillity to others. He should not just remain contented with the development of his own being. Iqbal, in his Lecture "*The Spirit of Muslim Culture*", has cited from '*Lataif Quddusi*' a saying of *Sheikh Abdul Quddus Gangohi*:

> Muhammad of Arabia ascended the highest Heaven and returned. I swear by God, if I had reached that point, I would never have returned.[1]

Through this extract, Iqbal has explained the difference between the Prophetic and the mystic types of consciousness. For a Prophet, sharing his spiritual experience with the *Ummah* is more important than sheer advancement of his own being. That is why the Prophet returns even after reaching the zenith, so that he may transfer the knowledge of his experience to mankind.

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[1] *The Reconstruction of Religious Thought in Islam*, Lecture v: The Spirit of Muslim Culture p.99 Cf. 'Abd al-Quddus Gangohi, *Lataif-i Quddosia*, ed. Shaikh Rukn al-Din, Latifah 79; (Original text is in Persian)

Development of the personality of his reader is, in fact, the basic purpose of Iqbal's thought and poetry. He, therefore, criticises the Greek philosophy. He narrates the idea of movement and for the very same purpose prefers prophethood. In this connection, he presents his concept of 'selfhood' (*Khudi*).

By declaring the scientific method as a legacy and an asset of the Muslims, Iqbal has altogether changed the very basis of all advancements of modern science. The technology given by the modern science has not proved totally beneficial for the development and strengthening of human character and personality. The human personalities and societies are bitterly suffering despite all the scientific advancement. The world has become a global village, yet the distances between human beings have widened. In Iqbal's own words, the modern world has become an angel of death, which has put the human soul in the clutches of financial worry. The weightless man is drifting with the flood of the society. His selfhood (*Khudi*) has been crushed by the modern industrial society. According to Iqbal, the remedy to this situation lies in escape of man from the mechanical influences of the economic activity. He should not let himself be driven by the societal priorities. Iqbal, therefore, invites man to return to his own being, which is like a flower, no matter its petals have been blown away. The man has lost himself along with his wealth of wisdom. However, if he discovers his real being, he can create new worlds.

شد پریشان برگِ گل چون بویِ خویش
ای زِخود رم کرده باز آ سویِ خویش[1]

In order to get rid of the mechanical influences and cruelties of the modern era, man needs to produce noble human values and qualities.

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[1] *Javid Nama* Included in *Kulliyat e Iqbal* (Persian) p.68

Indicating the same requirement, Iqbal had said:

> So long as this so–called democracy, this accursed nationalism and this degraded imperialism are not shattered …..So long as men do not demonstrate by their actions that they believe that the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideals of liberty, equality and fraternity will never materialise.[1]

In Iqbal's opinion, humanity needs a democracy which is based on spirituality. And the spiritual democracy is the ultimate aim of Islam.[2]

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[1] New Years Message Broadcast from the Lahore Station of All India Radio on 1st January 1938 (see *Speeches, Writings and Statements of Iqbal*, compiled & edited by Latif A. Sherwani, Lahore: Iqbal Academy Pakistan 2005 p.298,300)

[2] See Iqbal's words:

"The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement. The Muslim, on the other hand, is in possession of these ultimate ideas of the basis of a revelation, which, speaking from the inmost depths of life, internalizes its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the least enlightened man among us can easily lay down his life; and in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated peoples on earth. Early Muslims emerging out of the spiritual slavery of pre-Islamic Asia were not in a position to realize the true significance of this basic idea. Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles, and evolve, out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam"

The Reconstruction of Religious Thought in Islam Lecture VI The Principle of Movement in Islam p.180

See Also: Iqbal's 'Statement on Islam and Nationalism in Reply to a Statement of Maulana Husain Ahmad' published in the 'Ehsan' on 9th March 1938. 'The history of man is an infinite process of mutual conflicts, sanguine battles and civil wars. In these circumstances can we have among

In this way Iqbal, as a balanced thinker, considers Islam as a moderate religion since its beginning. In this context, he is an important voice from South Asia, who rightly set the trend to consider religious discourse as an attitude, which is creative and dynamic and explores the possibilities of human beings. He is of the opinion that by reconstructing the social life in the light of ultimate principles, one can appreciate his standing and meet the challenges of the ever–changing life.

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mankind a constitution, the social life of which is based upon peace and security? The Qur'an's answer is: Yes, provided man takes for his ideal the propagation of the Unity of God in the thoughts and actions of mankind. The search for such an ideal and its maintenance is no miracle of political manoeuvring: it is a peculiar greatness of the Holy Prophet PBUH that the self-invented distinctions and superiority complexes of the nations of the world are destroyed and there comes into being a community which can be styled امة مسلمة لک (a community submissive to Thee, 2:128) and to whose thoughts and actions the divine dictate شہداء علی الناس (a community that bears witness to the truth before all mankind, 22:143) justly applies' (*Speeches, Writings and Statements of Iqbal*, P.312.

MUHAMMAD IQBAL ON PEACEFUL CO-EXISTENCE

Upon what basis does this planet of colour and fragrance, which is called the world, exist? If you require a one word answer to this question — then the answer is 'truth'. This world has been established on the foundation of truth. Man is the ultimate representation of this truth. Thus truth is represented by man. And truth is also the common heritage of humanity.

In Iqbal's view, the truth is a perfectly cut diamond which contains many angles. Each angle is reflecting rays of different colours. Every person adopts a particular beam according to his own choice. He, thus, looks at the truth from his own point of view. [1]

For this very reason, all such theories are disliked which are based on inequality or which aim at creating confrontation between various segments of the society. Iqbal, therefore, does not like those characters of human history which divided humanity instead of promoting friendship. He considers them as the agents who divide humanity, and says:

فکر او مذموم را محمود ساخت[۲]

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[1] Rafique Afzal (Editor) *Guftar e Iqbal* Lahore: Research Society of Pakistan University of the Punjab 1986 p 21

[2] Some verses from Iqbal's poem regarding Niccolo Machiavelli (3 May 1469- 21 June 1527) captioned <u>That the Country is not the Foundation of the Community</u>

آن فلارنساویِ باطل پرست   سرمۂ او دیدۂ مردم شکست

It means that they turned the virtue into an evil. According to him Machiavelli considers confrontation among states as a source of strength for the nation state. Demolishes the high moral values; Promotes despotism, which divides the human society into different sections. According to Iqbal, humanity is slaughtered when the morality is defeated.

Iqbal criticizes Martin Luther (Nov 10 1483…Feb 18 1546) for the very same reason. In his opinion the European politics got deprived of the Christian morality under the influence of Martin Luther's teachings. Martin Luther himself was unaware of the loss which was caused by his preaching.

In comparison, he appreciates Ram Chandra Ji, Buddha. (563 BC or 480 BC-483 BC or 400 BC) Zoroaster (also known as Zarathustra 6th Centuary BC) Sri Krishan Ji, Guro Nanak (20 October 1469- 22 September 1539) and Bhartari Hari (7th Centuary). He acknowledges them and does not hesitate in praising them. Because in their lives, he finds the moral qualities. He maintains that we should not revile the gods of others even if they are fictitious, so that they do not

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نسخه ای بهر شهنشاهان نوشت   در گل ما دانهٔ پیکار کشت
فطرتِ او سویِ ظلمت برده رخت   حق ز تیغ خامهٔ او لخت لخت
بت گری مانند آزر پیشه اش   بست نقش تازه اندیشه اش
مملکت را دینِ او معبود ساخت   فکر او مذموم را محمود ساخت

That Satans messenger, the Florentine
Who worshipped falsehood, whose collyrium
Shattered the sight of men. He wrote a scroll
And like a perfume from the mead departs.
The ringdove builds his nest: the nightingale
Takes wing: the dew drops softly, and the scent
Is sped. What thought these mortal tulips die,
They lessen not the splendour of the spring:
For all the loss, its treasure still abides
Abundant, still the thronging blossoms smile.
Muhammad Iqbal *Asrar o Ramooz* Included in *Kulliyat e Iqbal* (Persian) Lahore: Sh Gulam Ali & Sons 1990 , p. 116.

revile our true God.[1]

He prefers modernists like George Fox (July 1624-Jan 13, 1691) who rejected religious extremism and paved the way of reconstruction in Christianity. He diagnoses this problem and also admits it. He admires George Fox's contribution in purifying the religious life in England, who was founder of the Religious Society of Friends, known as the "Quakers". "He lived in a time of great social changes or conflicts and refused to obey religious domination by proposing an unusual and uncompromising approach to the Christian faith" [2]. Iqbal says about him "George Fox may be a neurotic; but who can deny his purifying power in England's religious life of his day"? [3]

In the beginning of the article, we have mentioned truth as the principal foundation of life. In fact this idea has also been extracted from a speech of Iqbal delivered at the *Mochi Darwaza*;.Lahore on January 30,1927. In this speech Iqbal also mentioned that "No doubt there is an absolute way to locate truth as well, and that is Islam" [4]. He quoted an *Ashlok* bearing similarity to a Quranic verse:

> وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۖ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ﴿١٦﴾ [5]
>
> We verily created man and We know what his soul whispered to him, and We are nearer to him than his jugular vein. When the two Receivers receive (him), seated on the right hand and on the left.

And the other verse was:

وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَآ اِلٰهَ اِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ۚ لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٨﴾ [6]

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1 *Al-Quran 6:108*
2 Wikepedia.org
3 Reconstruction
4 *Guftar e Iqbal p*21
5 *Al-Quran* 50:16
6 *Al-Quran 28:88*

And cry not unto any other god along with Allah. There is no God save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.

Both verses are about the sustainer who is eternal and about our lives which are finite. And "Verily, It is We who have created man. and We know what his innermost self whispers within him: for We are closer to him than his neck-vein" Second verse stands for "And that lives on earth or in the heavens is bound to pass away but forever will abide thy Sustainer's self " At another place in the Holy *Qur'an* this subject has been discussed as:

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَّ يَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ۝[1]

Which is it, of the favours of your Lord, that ye deny? (25) Everyone that is thereon will pass away.
Face or countenance a term used metonymically in classical Aabic to denote the *self* or *whole being*.[2]

Upon reaching this point we get to know that Iqbal's concept of humanism is based entirely upon moral values.

زندگانی چیست کان گوہر است
تو امینی صاحب او دیگر است
طبعِ روشن مردِ حق را آبروست
خدمتِ خلقِ خدا مقصودِ اوست
خدمت از رسم و رہِ پیغمبری است
مزدِ خدمت خواستن سوداگری است
ہمچنان این باد و خاک و ابرو کشت
باغ و راغ و کاخ و کوی و سنگ و خشت

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[1] *Al-Quran* 55:26

[2] Muhammad Asad *The Message of The Quran* England: The Book Foundation 2003, p. 939.

ای کہ می گوئی متاعِ ما زماست
مردِ نادان این ہمہ ملکِ خداست[1]

“What is life? A mine of gems;
you are the trustee, its owner is Another.
A radiant nature glorifies the man of God,
to serve all God’s creatures, that is his aim—
Service belongs to the wont and way of prophethood;
to seek a reward for service is mere commerce.
Even so this wind, earth, cloud, field,
orchard, meadow, palace, street, stones, bricks—
you who say, ‘Our property is of ourselves’,
ignorant one, all this belongs to God”

According to Iqbal, life is as valuable as a mine full of pearls for which we have been trusted to be given. Inner light of human being is its honour and purpose of human life is to help others. Serving the humanity is like prophet hood as the prophets best guided the humanity and demanded nothing for their noble services. As *Quarn* says وَمَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ﴿١٠٩﴾[2]

> And no reward whatsoever do I ask of you for my reward rests with none but the Sustainer of all the worlds.[3]

This shows that the act of demanding reward is the way of traders and not that of the prophets. Iqbal’s view is full of morality, tolerance and peaceful coexistence. Resulting in evolution of humanity and universe. This is the reason that he rarely wrote about creation of the universe. On the contrary, he concentrated upon evolution of mankind and colouring his world. Therefore, he suggests an idea in which knowledge is not based upon senses only and life is not bound in the temporal and spatial limitations and creation of a perfect man

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1 Muhammad Iqbal, *Javid Nama* Included in *Kulliyat e Iqbal* (Persian), p. 696
2 *Al-Quran* 26:109
3 Muhammad Asad *The Message of The Quran*

is the ultimate goal of life.

He advocates democracy, equality and a broad–based combination of politics and religion. He believes that globalization and humanism are based upon moral and spiritual interpretation of theological ideas. In this way we may understand that Iqbal's beliefs of peaceful co existence or humanism are not secular ideas. According to him it is religion which creates the lasting paradise under the sky. The Western concept of humanism is based upon sensations while Iqbal's concept is based on spiritualism. He derives this spirituality from religion.

Questions regarding religion have been repeatedly asked in the world of philosophy and sophisticated literature. As a farsighted thinker and philosopher, these questions also appear in Iqbal's thoughts. Religion, according to Iqbal, is a living and dynamic force of life. In the course of history, religion works "as a civilizing agency among the forces of historical evolution…. religion is not just a set of beliefs and rituals. It is a coherent system of life." [1] The division of religion into the present world and the world hereafter proved disastrous and even lethal. Iqbal says, "If religion is considered merely as something related to the world hereafter, it would meet the same fate as that of the Christianity in the West. And this would be natural."[2] In his opinion, religious effects generate all the literary and creative activity.[3]

The same spirit widens the scope of one's views and

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[1] Syed Abdul Wahid (Editor) *Thoughts and Reflections of Iqbal* Lahore: Sh. Muhammad Ashraf Publishers 1992 p 30

[2] Allama Muhammad Iqbal's Presidential Address delivered at the 21st Annual Session of the All-India Muslim League, Held at Allahabad on 29th December 1930 Included in *Allama Iqbal Ka Khutba Alla Abad 1930 Aik Mutalia* ed:Nadeem Shafiq Malik Lahore p.121

[3] Muhammad Iqbal's Letter to Maulwi Insha Allah Khan Editor *Watan* Dated December 22,1905 *Iqbal Nama* ed. Sh Ata ullah Lahore:iqbal Academy Pakistan (New Print)2005 p69

thoughts. No doubt that religion is a system given by the old world. However, with the help of the same system man can solve the problems and complications of the modern world, control them and find new avenues for action. According to Iqbal, religion is not merely a belief, priesthood or abandonment of the worldly affairs or set of some obvious thoughts and beliefs. It is an attitude. This attitude helps him to discover his own self in this ever changing and crushing world. He can defend his individuality and discover new possibilities within himself. The scientific advancement of the modern world has introduced man to many facilities. At the same time, however, it has increased the complications of life. Dealing with these complications is possible through religion. Religion not only gives solutions to the problems of this world, but at the same time it guides us about the world hereafter. This aspect increases its importance even more. On this aspect, Iqbal has written in his lectures:

> Religion, which in its higher manifestation is neither dogma nor priesthood nor ritual, can alone morally prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it in the hereafter.[1]

The scientific and economic concepts of the modern world have deprived man of his peace of mind and the inner world. As a Result the lofty human values are being crushed. Life is heading fast towards restlessness and boredom.

According to Iqbal materialism is crushing the human energy and power very systematically. This fact has already been apprehended and indicated by Thomas Henry Huxley (1825-1895) as Iqbal has mentioned in his lectures on religious reconstruction.[2] The modern man is adopting new

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[1] Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* edited and annoted by: M.Saeed Sheikh. Lahore: Institute of Islamic Culture 2006 p149

[2] *Op-Cit* p 148

concepts in order to fill his spiritual hollowness. His new concepts, however, cannot give him the wealth of peace and spiritual elevation. In order to get spiritual elevation, man needs the method of spiritual renewal which alone brings him into touch with the everlasting fountain of life and power by expanding his thought and emotion. This spiritual system of thought can be provided by religion only.

Iqbal has also clarified that it is only religion which controls the absolute principles of moral values and unifies the forces of personality. However, the western thinkers and the modern psychology have been unaware of this fact. The German thinker Friedrich Nietzsche (1844 -1900) is inclined to rebel with God. He terms the human effort as a perpetual repetition. Sigmund Freud (May 6, 1856-September 23, 1939) and his legendary pupil Carl Gustav Jung (26 July 1875 - 6 June 1961) search the source of religion in fear. So much so that thinkers like Bertrand Arthur William Russell (May 18, 1872- February 2, 1970) declares religion as a force of vice. The modern psychology sees the human personality only in terms of biological manifestations. Thus they are all making speculations which are far away from the reality. According to Nietzsche, man has no further destination of progress than what he has achieved. Iqbal terms this view as the most disappointing concept of human thought. Contrary to this, Iqbal believes that the human progress has no limit. The possibilities of human progress keep on opening with the progress of time. If we declare all human effort as a perpetual repetition, the hope for development would die.

According to Iqbal:

> Our modern psychology has given us quite a plethora of new theories which proceed on a complete misunderstanding of the nature of religion as revealed in its higher manifestation and carry us in an entirely hopeless direction.[1]

This would result in stagnation. And stagnation is death.

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[1] *Loc –Cit, p. 151.*

In his fascinating poem *Hoorie and poet* in *Piam e Mashriq* he beautifully mentioned this idea:

چو نظر قرار گیرد بہ نگار خوبروی
تپد آن زمان دلِ من پیِ خوب تر نگاری
ز شرر ستارہ جویم ز ستارہ آفتابی
سر منزلی ندارم کہ بمیرم از قراری

As soon as my gaze comes to rest on a fair face
My heart begins to yearn for a still fairer one.
From spark to star, from star to sun, progressively —
Such is my flight. To–stop would be sheer death for me.[1]

According to Iqbal, life is one and continuous, in which the free human selfhood is creating new and bright worlds every moment. He believes that "Life is one and continuous. Man marches always onwards to receive ever–fresh illuminations from an Infinite Reality which 'every moment appears in a new glory'. And the recipient of the Divine illumination is not merely a passive recipient. Every act of a free ego creates a new situation, and thus offers further opportunities of creative unfolding" [2]

According to Freud, religion is based on fear and terror of the unseen. C.G Jung also agrees with Freud in this matter. They believe "Religion is primarily based upon fear, partly at least upon the terror of the unknown." [3]

Iqbal says: in Islam, the height of a man's spiritual progress is his complete freedom from all fear. The objective

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[1] Muhammad Iqbal *Piam e Mashriq* Included in *Kulliyat e Iqbal* (Persian) Lahore: Sh Gulam Ali & Sons P 127/297

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[3] The Human Ego-His Freedom And Immorality, Lecture IV of *The Reconstruction of Religious Thought in Islam* p98

[3] Bertrand (Arthur William) Russell. *Why I Am Not a Christian London*: George Allen and Unwin: 1957 p.16

of Islam is to "liberate the man from fear … the highest stage of man's spiritual progress is reached when he becomes absolutely free from fear……There is fear in nature, and the objective of Islam is to free man from fear." [1]

Iqbal asks his addressee to quit the material world and join spiritualism. Materialism entangles him in multiplication, while the spiritualism gives him concentration, unity and illumination. Islam is the religion of the spiritualism which unites the human forces and makes them result oriented.

Iqbal always believed that religion never taught hostility amongst the human beings. This topic appears in his initial period's poetry. He has explained in a poem of ***Bang-e-Dara***, entitled, '*An ode to India*' that

مذہب نہیں سکھاتا آپس میں بیر رکھنا[2]

Religion does not teach hostility with each other. Therefore, he maintains that destruction of religious spirit is not good for humanity.

To Iqbal, Islam is not a religion of mere ritual or tradition. It is an attitude which liberates man from the slavery of the world. Islam does not consider man as an embodiment of vice or slave of the nature. Islam develops a man's personality and enables him to confront the forces of the universe. Islam introduces him to the hidden possibilities within him. "This is man's actual disclosure."[3]

Islam looks at humanity as a unit. All human beings are born of one spirit. This concept makes humanity a kingdom of God. Thus sorrow of one person become concern of the whole humanity. Likewise, happiness of one person becomes joy of the whole humanity.

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[1] *Thoughts and Reflections of Iqbal* p35

[2] Muhammad Iqbal *Bang e Dara* (Reduced) Included in Kulliyat e Iqbal (Urdu) Lahore : Sh Ghulam Ali & Sons 1996 p.83

[3] Javid Iqbal, Dr. *Zinda Rood*, (All three parts in one volume), Lahore: Sheikh Ghulam Ali & Sons, 1989, p. 1069

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝١ [1]

> O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.

This revolutionary concept was introduced to the world by Islam. Iqbal says:

> Islam is a movement of man's association, unity, security and strength. Thus Islam is the sole source of representing brotherhood and equality.[2]

In elaboration of this concept Iqbal said:

حرفِ بد را بر لب آوردن خطاست
کافر و مومن ہمہ خلقِ خدا ست[3]

All mankind is creation of God. Therefore, relating man to vice is improper. Moreover, man is not an embodiment of vice, as propagated by some other concepts which suggest abandonment of the world to get the salvation.

What is the meaning of religion in Islam? Actually, there is no church system in Islam. It is a state which was manifested much before Jean-Jacques Rousseau (28 June 1712 - 2 July 1778) in the form of a social contract. There is a moral objective behind it. It does not consider man to be related to a particular piece of land. Instead, man is a spiritual being, and an active member of a combine social system with certain rights and responsibilities.[4]

1.*Al Qur'an* 4:1(النساء:١)

2 S.Nazeer Niazi (Compiler) *Iqbal Ke Hazoor (Aik Bayaz e Yaddasht)* Lahore: Iqbal Academy Pakistan 2007 p.334

3 *Javid Nama Op-Cit* p205/793

4 "It is a state conceived as a contractual organism long before Rousseau

Islam had originated with the creation of Adam. Various prophets introduced its universal concepts during their respective periods. Jesus Christ is also a great prophet of Islam. He talked about a universal human brotherhood. But later on some reformers broke the unity of religion. They in fact shattered the concept of universal human brotherhood. They enslaved humanity in the narrow circles of nation, region and group. Iqbal criticizes the concepts of such thinkers. In Iqbal's view their concepts destroyed the concept of Great Jesus for a universal human brotherhood. Islam upholds the teachings of Holy Christ and "in the world of Islam we have a universal polity–whose fundamentals are believed to have been revealed but whose structure, owing to our legists want of contact with the modern world"[1]

According to the *Al-Qura'n*, all men have been created from one spirit. They are like one body. Killing one person is killing of the whole humanity.

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ؕ وَمَنْ اَحْيَاهَا
فَكَاَنَّمَآ اَحْيَا النَّاسَ جَمِيْعًا ؕ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنٰتِ ۫ ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ
ذٰلِكَ فِي الْاَرْضِ لَمُسْرِفُوْنَ ۝ [2]

> Who so ever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind.

Saving one man's life is saving the humanity. Islam

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ever thought of such a thing and animated by an ethical ideal which regards man not a s an earth rooted creature defined by this or that portion of the earth but as a spiritual being understood in terms of a social mechanism and processing rights and duties as a living factor in that mechanism"

Allama Muhammad Iqbal's Presidential Address delivered at the 21st Annual Session of the All-India Muslim League, held at Ilah abad on 29th December 1930 Incleded in *Allama Iqbal Ka Khutba-e-Ilah abad 1930 Aik Mutalia* p.203

1 *Op-Cit* p 197

2 *Al Qur'an* 5:32

produced this unprecedented unity of the mankind and also took extraordinary measures for sustaining it as well. Instead of entangling man in the complications of soul and body, Islam declared him one complete being. In Islam, this unit has not been divided into matter and soul unlike some other concepts. According to the Islamic teachings man is not unholy. He has come to this world as a superior being. He is superior to all other creatures. He has been trained for virtue which gives him power and strength. His personality gains strength due to his virtue. In the words of Iqbal: "According to the tenets of Islam man is essentially good and peace loving. Virtue is a power a force a strength, evil is weakness".[1]

Man is God's caliph on earth and the custodian of nature. His greatness can be ascertained from the fact that his possibilities are far greater than this world and all its manifestations. World can be absorbed into one man. However, the greatness of man is such that the whole universe cannot absorb him.

آنچه در آدم بگنجد عالم است
آنچه در عالم نگنجد آدم است[2]

This is the level at which Iqbal sees a man. Islam increases the greatness of such a man even more. Islam, which means peace and faith, helps this man in the battle of good and evil and directs him towards the fulfillment of nature.

بے ذوق نہیں اگرچہ فطرت
جو اس سے نہ ہو سکا وہ تو کر[3]

Though nature is an artist of skill
Do thou what it has left undone.

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[1] *Thoughts and Reflections of Iqbal* p.37
[2] Muhammad Iqbal *Javid Nama* Included in *Kulliyat e Iqbal* Prsian p 68/656
[3] Muhammad Iqbal *Bal e Jibreel* Included in *Kulliyat e Iqbal* Urdu p59/351

Fulfillment of nature is the high ideal which makes all the sectarian differences fade away. The mankind which has been called a family struggles jointly in order to achieve this ideal. This great purpose can only be achieved if there is peace in the human society. A society where unrest and anarchy prevail cannot even perform the day to day functions. Therefore, achievement of this great goal in such a society is unimaginable. Therefore, the ideal of Islam is to secure the social peace at any cost. All methods of violent change in society are condemned in a categorical manner .Here, Iqbal quotes *Al-Tartooshi*, a Muslim lawyer of Spain, who had said:

> Forty years of tyranny are better than one hour of anarchy.[1]

In order to establish peace and equality in the society the Holy Prophet PBUH advised to obey even a negro slave if appointed as your ruler.

> اسمعوا وأطيعوا وإن استعمل عليكم عبد حبشى كأن رأسه زبيبة[٢]
>
> Listen to him and obey him even if a negro slave is appointed to rule over you.

The purpose of this advice is obedience to the ruler and establishment of peace and equality in the society.

The concept of unity of the mankind cannot be attained without incorporating brotherhood and love in the hearts. The unity of the mankind is a greater institution than organizations of the world states. When the League of Nations was established at Geneva in 1919, Iqbal raised a very pertinent question. The subject of this question was "Makkah and Geneva". It meant that Makkah was calling for unity of the mankind, while Geneva was calling for the unity of nations. The modern man was considering it as a very high

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[1] *Thoughts and Reflections of Iqbal* p.49

[٢] صحيح البخارى باب السمع والطاعة للإمام ما لم تكن معصية تحقيق : د. مصطفى ديب البغا بيروت: دار النشر ، دار ابن كثير , اليمامة ١٤٠٧هـ / ١٩٨٧ ء، الطبعة : الثالثة ج٦ ص٢٦١٢ رقم ٦٧٢٣

ideal. But this was much inferior to the concept of Islam given one thousand and about five hundred years earlier. Islam raises the humanity above all the divisions of states and nations giving it the greatest goal of the unity of mankind.

اس دور میں اقوام کی صحبت بھی ہوئی عام
پوشیدہ نگاہوں سے رہی وحدتِ آدم
تفریق ملل حکمتِ افرنگ کا مقصود
اسلام کا مقصود فقط ملتِ آدم
مکے نے دیا خاکِ جنیوا کو یہ پیغام
جمعیتِ اقوام کہ جمعیتِ آدم

MAKKAH AND GENEVA

In present age the League has been contrived,
But sight of man from oneness is deprived.
The aim and end the Franks before them keep,
Has caused in several states such rupture deep.
Makkah this question to Geneva posed:
"Is— League of Man, or driverse states composed?" [1]

Unity of the mankind and peace in society is not possible without tolerance. This tolerance is required between people as well as religions. It is also required on personal as well as international level. In Iqbal's opinion:

> In human affairs and relationships between civilizations and social assemblage the discrimination of Islamic and non–Islamic is not only against the human friendship but also the actual spirit of Islam. Islamic teachings in this regard are very clear which are the source of human friendship and brotherhood.[2]

This concept is also a result of the unity of mankind. This (concept) has not just been a thought, but an effective, practical and decisive element. So that, as a fact of life, it

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[1] Muhammad Iqbal *Zarb e Kaleem* included in *Kulliyat e Iqbal* (Urdu) p.57/519

[2] *Iqbal Ke Hazoor (Aik Bayaz e Yaddasht)* p334-335

manifests in the life of a person and the society. Thus *ummat-e- Muhammadia* was established and all discriminations were eliminated which previously separated a man from another man as against the principles of unity

Iqbal has categorically explained that the world "will remain a place of beasts unless and until man adopts the concept of the unity of mankind." Citing the example of Spain, he said:

The people of Spain despite having same religion, nationality and language slaughtered each other merely due to the difference of economic doctrine. It proved the fact that the concept of the unity of mankind is superior to all other concepts. Thus he asserts vehemently that unless man proves with his action that he considers all humanity as a kingdom of God, and discriminations of colour and race are eliminated, the ideals of a happy life with equality and brotherhood cannot be achieved.[1]

Unity of mankind depends upon respect of the mankind. Islam teaches respect of the mankind. Islam sees all the world as a family. It created a state which was responsible for complete protection of not only the Muslims but also of the Christians and the Jews. When a Christian delegation of *Nijran* expressed their desire for a place to pray, the Holy Prophet PBUH allowed them to pray inside the holy mosque *Msjad-e-Nbavi*.[2] In their golden era, the Muslims took

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[1] "Only one unity is dependable, which is above race, nationality, colour or language. So long as this so called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as man do not demonstrate by their actions that they believe in the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideals of liberty, equality and fraternity will never materialize." NewYear's Message Broadcast from the Lahore Station of the All India Radio on the It January,1938 Included in *Thoughts and Reflections of Iqbal* p. 375.

[٢] قال ابن حجر : روى ابن إسحاق ، قال حدثنى محمد بن جعفر بن الزبير ، قال : (قدموا على رسول الله المدينة – يعنى : وفد نجران – ، فدخلوا عليه مسجده حين صلى العصر ، عليهم

responsibility to protect the lives and the property of the Christians and the Jews. This has been also confirmed by an anti–religion thinker like Russell who admitted that:

> The Empire of the Caliphs was much kinder to the Jews and the Christian than the Christian States were to the Jews and the Muhammadans. It left the Jews and the Christians unmolested, provided they paid tribute.[1]

The Holy Prophet PBUH called religion a well–being.[2] النصيحة The word well–being covers all practices of the religion and the world. A true well–wisher does not consider any one as inferior. He respects every one. He does not mock others' traditions or create any hurdles in this regard. He, instead, makes efforts for the welfare of others in the religious as well as worldly affairs. Pointing towards the same attitude, Iqbal says:

> A sect who keeps bad intentions about other sects is actually inferior and mean. I deeply respect the traditions, rituals, laws and social and religious institutions of other nations. Not only

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ثياب الحبرات : جبب وأردية ، قال : يقول بعض من رآهم من أصحاب رسول الله : ما رأينا بعدهم وفدا مثلهم ، وقد حانت صلاتهم ، فقاموا فى مسجد رسول الله يصلون ، فقال رسول الله : ((دعوهم)) ، فصلوا إلى المشرق) .

فتح البارى فى شرح صحيح البخارى ٢ / ٤٣٩

دار النشر : دار ابن الجوزى – السعودية / الدمام – ١٤٢٢هـ ، الطبعة : الثانية ، تحقيق : أبو معاذ طارق بن عوض الله بن محمد

[1] *Why I Am Not a Christian p* 176

[٢] حدثنا محمد بن عباد المكى حدثنا سفيان قال قلت لسهيل إن عمرا حدثنا عن القعقاع عن أبيك قال ورجوت أن يسقط عنى رجلا قال فقال سمعته من الذى سمعه منه أبى كان صديقا له بالشام ثم حدثنا سفيان عن سهيل عن عطاء بن يزيد عن تميم الدارى أن النبى صلى الله عليه وسلم قال الدين النصيحة قلنا لمن قال لله ولكتابه ولرسوله ولائمة المسلمين وعامتهم

صحيح مسلم باب بيان أن الدين النصيحة تحقيق : محمد فؤاد عبد الباقى، بيروت: دارالنشر، دار إحياء التراث العربى، ل – ت ١/٧٤ رقم ٥٥

this, but if required, in accordance with the *Qur'an*, protection of their places of worship is my duty.[1]

He has the same attitude in his poetry also, when he says:

آدمیت احترام آدمی
با خبر شو از مقام آدمی
بندۂ عشق از خدا گیرد طریق
می شود بر کافر و مومن شفیق
کفر و دین را گیر در پہنایِ دل
دل اگر بگریزد از دل وای دل
گرچہ دل زندانیِ آب و گل است
این ہمہ آفاق، آفاقِ دل است[۲]

Humanism is nothing if there is no respect of humanity. It is, therefore, necessary to understand its position. The one, who truly adopts religion, follows the ways of God. The God is merciful and benevolent to the believers and the non–believers alike. A true follower of God also follows His style. Iqbal says: keep the belief and disbelief in the depth of your heart. Pitiable is the heart which is away from others. Although the heart is confined by water and mud, its world is so big that it rules over the whole universe.

These verses have been taken from the last poem of *Javid Nama*, entitled 'An Address to the younger generation'. This book is Iqbal's masterpiece which was created in the most mature period of his thought. (1932) In the afore mentioned poem Iqbal also says that a person who is not sincere to the people does not understand the reality of religion. Therefore, a person should adopt the company of those who are true followers of the religion and sincere to other people.

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[1] *Allama Iqbal Ka Khutba Alla Abad 1930 Aik Mutalia* p.146-7

[2] *Javid Nama* Included in *Kulliyat e Iqbal* Persian p/205793

بی خبر از سر دین اند این همه
اہل کین اند اہل کین اند این همه
اہل دین را باز دان از اہل کین
هم نشین حق بجو با او نشین[1]

Iqbal wants to give every community the right to live according to its respective tradition and civilization. He expressed these views in his famous 'Allahabad Address'. In the same address he presented the idea of an independent Muslim state in the Subcontinent. This idea culminated in the establishment of Pakistan.

In the present circumstances not only Pakistan and the Islamic world, but the spirit of Islam is also facing a serious challenge. In fact this challenge is not new. If we make a historical analysis, its roots can be traced deeper in the past. Iqbal died in 1938. More than seventy years have passed after his death. But he had foreseen this challenge even at that time. In 1925, he wrote: "In my humble opinion, Islam is now being tried by time. Perhaps it has never happened before in the history of Islam."[2]

Iqbal is a preacher of Islam, but he has not accepted Islam blindly. He studied Islam critically and concluded that progress of the world was in human brotherhood and equality. These concepts have been introduced to the world by Islam. Iqbal, therefore clarified that: my objective is moral, not political. To me, not only the Muslims but all humanity is God's kingdom. "My intention is mainly moral and not political……All men and not Muslims alone are meant for the Kingdom of God on earth provided they forsake the idols of race and nationality and treat one another as personalities"[3]

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[1] *Op-Cit* p.207/795

[2] Muhammad Iqbal's Letter to Sufi Ghulam Mustafa Tabassum Dated September 2,1925 *Iqbal Nama* p. 98

[3] Muhammad Iqbal's Letter to Dr Nicholson Lahore Dated January 1, 1921 . *Thoughts and Reflections of Iqbal* p.97-99

The salvation of man lies in absolute equality and freedom of all.[1]

The concept of colour and race is the major impediment in the way to the unity and equality of the mankind. Islam opposes theses discriminations vehemently. My purpose is establishment of a global social system.

> My aim is simply to discover a universal social reconstruction, and in this endeavour, I find it philosophically impossible to ignore a social system which exists with the express object of doing away with all the distinctions of caste, rank and race; and which, while keeping a watchful eye on the affairs of the world, fosters a spirit of unworldliness so, absolutely essential to man in his relations with his neighbors. This is what Europe lacks and this is what she can still learn from us.[2]

According to Iqbal, Islam ensures welfare of the mankind. He also asserts that hurting the feelings of others in speech or in writing relating to sectarianism etc, is no service to humanity. Forbearance, tolerance and brotherly relations are needed instead.

A few years back, Samuel P Huntington, presented the theory of 'clash of civilizations'[3]. The American president Barak Obama, spoke at the University of Cairo in Egypt.[4] He tried to mitigate the differences between Islam and the west. He also analyzed the attitudes on both sides and made an effort to bring them closer. If we look at this phenomenon in the light of the Holy *Qura'n* there remains no point of clash at all. The Holy *Qura'n* has given a plan of action for achieving inter-faith harmony. This plan of action can end the present conditions of war and conflict. The Holy *Qura'n* says:

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[1] *Loc-Cit*

[2] *Op-Cit* p101

[3] Huntington Samuel P. *The Clash of Civilizations and the Remaking of the World Order* Newyark: Simon and Schuster 1998

[4] Mr. Obama's Speech is widely published, for nearest reference *The Egyptian Gazette* Caro May 5, 2009

قُلْ يٰۤاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَ بَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَ لَا نُشْرِكَ بِهٖ شَيْـًٔا وَّ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ۝٦٤ [1]

> Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords besides Allah. And if they turn away, then say: Bear witness that we are those who have surrendered (unto Him).

This verse of the Holy *Qura'n* suggests that one should concentrate on things which are similar instead of things which are dissimilar. This verse leads us to a positive view. Iqbal says that this verse is an invitation for unity for those who keep a similar moral objective. He writes:

> In fact Islam took the first step towards unity of the mankind. It invited the people of similar moral objectives to get together….Due to the Muslim–Christian wars and the European belligerence, this comprehensive verse of the Holy *Qura'n* could not be implemented.[2]

Today, if we want establishment of a global human society this Quranic invitation can do the purpose of an invitation.— a society with qualities of tolerance, patience and forgiveness. This society can only be established on the concept of respect for humanity. This is the actual civilization. Under the title of "*Mukmat-e-Alam-e-Qurani*" in the *Javid Nama*, Iqbal has comprehensively concluded:

برتر از گردون مقام آدم است
اصل تہذیب احترام آدم است [3]

[1] *Al Qur'an* 3:64
[2] *Allama Iqbal Ka Khutba Alla Abad 1930 Aik Mutalia* p143.
[3] *Javid Nama* Included in *Kulliyat e Iqbal* Persian (Mentioned Above) p.69/657

WHAT GIVES INTENSITY TO LIFE

In the darkness of night while everyone was asleep, an unknown voice was heard. Its origin was somewhere in the library. A bookworm was narrating his predicament. The world, which he had chosen, could not fulfill his desires. In the pitch black, a candle was confronting the darkness. There was no one to share the grief of the bookworm except a moth, who sacrifices his life upon the candle. The bookworm said to the moth: I have been going through the books of *Faryabi*[1](Abū Alfazl Tahir b.Muhammad Zaheer al Din *Faryabi* d.508AH/1201AD) and Avicenna (980-1037) for a long time. However I am still unable to understand the philosophy of life. The half burnt moth replied: you have not chosen the correct path for understanding the reality and the philosophy of life. One cannot find it in these books. Life means a perpetual burning. This makes life more intense and gives it feathers and wings to enable a person to fly.

شنیدم شبی در کتب خانهٔ من   به پروانه می گفت کرمِ کتابی
باوراقِ سینا نشیمن گرفتم   بسی دیدم از نسخهٔ فارابی
نفهمیده ام حکمتِ زندگی را   همان تیره روزم زبی آفتابی
نکو گفت پروانهٔ نیم سوزی   که این نکته را در کتابی نیابی
تپش می کند زنده تر زندگی را   تپش می دهد بال و پر زندگی را[2]

I hear that in my library one night
A bookworm spoke thus to a moth:
I have long lodged in *Sina*'s tomes

[1] In fact the poet intends to refer here the name or attitude of Abu Nasr Muhammad ibn al-Farakh al-Fārābi (872-950)

[2] Muhammad Iqbal *Piam e Mashriq* Included in *Kulliyat e Iqbal* (Persian) Lahore: Sh Gulam Ali & Sons ND, p. 103/273

And have consumed much of *Faryabi*'s manuscript.
But I have not learned anything
About life's mystery,
And am just as much in the dark
About it as before.
The half–burnt moth gave it a fine reply
You will not find life's mystery
Explained in books.
However, here it is:
What gives to life intensity
Is ardency.
It lends life wings
With which to fly.

This dialogue has been taken from a poem of Iqbal's Persian poetic collection *"Piam-e-Mashriq*". Iqbal has presented *Faryabi, Sina* and the bookworm as symbols of reason, logic, intellect or head. The moth represents intuition, emotion, heart or *Ishq*. (Passionate love). This dialogue also draws our attention to Iqbal's Persian poem "*Muhawra-e-Ilm-o-Ishq."* In this poem too, there are two characters like the moth and the bookworm. The poet reproduces their mutual discussion. The proud knowledge addresses the *Ishq* and says:

نگاہم راز دار ہفت وچار است   گرفتار کمندم روزگار است
جہان بینم باین سو باز کر دند   مرا بآنسوی گردون چہ کار است
چکد صد نغمہ از سازی کہ دارم   ببازار افگنم رازی کہ دارم[1]

My eye sees the whole spectrum of material things.
It captures the world in its comprehensive net.
My field of vision is this side of heaven: I have
Nothing to do with those celestial happenings.
My instrument creates a thousand melodies,
And I put on the market all my mysteries.
Replying to the arrogant knowledge, the love says:

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[1] Muhammad Iqbal *Piam e Mashriq* Included in *Kulliyat e Iqbal* (Persian) Lahore: Sh Gulam Ali & Sons ND, p. 97/267

زافسونِ تو دریا شعله زار است
هوا آتش گذار و زهر دار است
چو بامن یار بودی نور بودی
بریدی از من و نورِ تو نار است
بخلوت خانه لاهوت زادی
ولیکن درنخِ شیطان فتادی
بیا این خاکدان را گلستان ساز
جهانِ پیر را دیگر جوان ساز
بیا یک ذرّه از دردِ دلم گیر
تهِ گردون بهشتِ جاودان ساز
ز روزِ آفرینش همدم استیم
همان یک نغمه را زیروبم استیم[1]

[Your evil magic sets the ocean's waves ablaze,
And shrouds the atmosphere in a foul gaseous haze.
When you were friends with me, you were incarnate light;
But since you broke with me, your light is a dread blight;
You were born in the sacred shrine of the Divine;
But you got yourself firmly caught in Satan's twine.
Come make this dusty waste a garden once again.
Rejuvenate this ancient, time–worn, ailing world.
Come take from me a little of my Passion's pain,
And under the skies build a lasting Paradise.
From the first we have kept each other company:
We are the treble and bass of one grand harmony.]

But a question arises as to why the poet is presenting this confrontation between knowledge and *Ishq*. Why is he

[1] *Loc-Cit.*

drawing our attention towards the reunion of these two? That is because one of Iqbal's conclusions about life and universe attracts him to this topic. This topic is about rejection of knowledge and glory of love. First, we look at the poet's thoughts about logic.

(2)

In the Arabic language, *Aql (*logic) means the ability to differentiate between good and bad and to ultimately choose the good. There are so many directions in the world. Man chooses the best way by using his logic. He also learns the intricacies of that path and tackles them with the help of logic. Logic is one of those elements, which make him superior to animals. Animals also possess limited logic. However, they do not have the same level of logic as man has. The poet believes that the logic is an incomplete and faulty source of knowledge. Like his spiritual mentor *Roomi,* Iqbal also believes that the logic can only grasp the partial realities of life — it cannot grasp it in totality. This is just a tool for action like the eyes, hands and teeth. It has been devised to meet the physical requirements of man. The poet remained stuck to this theory in all his poetic works. He believes that both logic and knowledge are servants of life. Knowledge can provide security to life but it cannot provide insight into life.

علم از سامانِ حفظِ زندگی است　　علم از اسبابِ تقویمِ خودی است
علم و فن از پیش خیزانِ حیات　　علم و فن از خانه زادانِ حیات[1]

[Science is a means of invigorating the self. Science and art are servants of life, slaves born and bred in its house.]

Iqbal advises his reader not to depend upon logic. It is only the light, which shows the way but does not lead to the destination. Logic is a light, which remains ignorant of the internal secrets of man's life. It gives you a life, which is far

[1] Muhammad Iqbal *Asrar e Khudi* Included in *Kulliyat e Iqbal* (Persian), p.17

from the reality. The first collection of Iqbal's Urdu poetry is '*Bang-e-Dara'*. This collection contains a poem entitled '*Aql-o-Dil'*. In this poem, while comparing logic to the heart, Iqbal has actually compared logic and *Ishq* (Passionate Love)[1]. Iqbal has compared logic and *Ishq* in a number of other poems of *'Bang-e-Dara'* like *'Falsafa-e-Gham*[2]*, Aik Haji Madeene Ke Raste Mein,*[3] and *'Jawab-e-Shikwa*[4]' etc. In these poems, Iqbal has declared logic as cunning, mortal, weak and a shield for the human body.

'Bang-e-Dara' also contains another very interesting poem entitled *'Ishq. aur Maut'(Passionate Love and Death)*[5]. It has been adapted from Tennyson. (Alfred Tenyson 6 August 1809-6 October 1892) Though this is a translation but the selection of the poem, its translation and presentation reflect Iqbal's own thoughts. The comparison of heart and logic also continued in his second Urdu collection *"Bal-e-Jibreel"*. His thoughts remained in favour of *Ishq* and in opposition of logic. He expressed such thoughts in a number of *Ghazals.*

عقل گو آستاں سے دور نہیں
اس کی تقدیر میں حضور نہیں[6]

(Reason is not far from the great empyrean, but is not destined to get a glimpse of the divine.)

Although logic manages to near the destination, it cannot grasp the complete knowledge of reality. It also cannot achieve the feeling of closeness to the reality.

خرد نے مجھ کو عطا کی نظر حکیمانہ
سکھائی عشق نے مجھ کو حدیث رندانہ[7]

[1] Muhammad Iqbal *Bang e Dara* Included in *Kulliyat e Iqbal* (urdu) P 41
[2] *Ibid p.*156
[3] *Ibid p* 207
[4] *Ibid p.*207
[5] *Ibid p.*57
[6] *Ibid p.* 43/335
[7] *Ibid p.*51/343

(Reason has bestowed on me the eye of the wise; Love has taught me the ways of frenzy and abandon.)

عقل عیار ہے سو بھیس بنالیتی ہے
عشق بیچارہ نہ ملا ہے نہ زاہد نہ حکیم[1]

(The intellect, in its cunningness. assumes hundreds of shapes; But love, a simpleton, is not a *mullah*, nor is it wise.)

Logic is cunning as well as intelligent. It changes its appearance according to the circumstances. Love, however, is an innocent emotion, which does not believe in complications like the so–called learned people.

His third poetic collection '*Zarb-e-Kaleem*, also discourages the trend to follow logic and endorses the superiority of heart and love. It tells us that logic is only calculation of profit and loss, whereas the battle of life can only be won by the passion of love.

یہ عقل جو مہ وپرویں کا کھیلتی ہے شکار
شریک شورش پنہاں نہیں تو کچھ بھی نہیں[2]

(The intellect can cast its noose On the Pleiades and the Moon If heart is bereft of love for God, It is not a worthy gift and boon.)

Human logic can conquer the stars. But if it is not in harmony with the emotions inside one's heart — all its worries are in vain.

عقل بے مایہ امامت کی سزاوار نہیں
راہبر ہو ظن و تخمیں تو زبوں کار حیات[3]

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[1] *Ibid p.*60/352

[2] Muhammad Iqbal *Bang e Dara* Included in *Kulliyat e Iqbal* (urdu) Reduced Edition Lahore: Sh Gulam Ali & Sons 34/496.

[3] *Ibid* p.38/500.

(Poor intellect can't be fit to be your guide in life if led by guess and doubt, disruption may get rife.)

Logic is not capable of leading the caravan of life. The life is not all about calculations, which is the trait of logic. This helplessness of logic can also be seen in '*Armghan-e-Hijaz*'.

وہ پرانے چاک جن کو عقل سی سکی نہیں
عشق سیتا ہے انھیں بے سوزن و تارِ رفو[1]

The logic is always busy with suspicions and calculations. The one who follows logic, no matter a common man or an intellectual, leaves the actual reality and worships the fake gods.

عقل کو ملتی نہیں اپنے بتوں سے نجات
عارف و عامی تمام بندۂ لات و منات[2]

And also the ways of the lovers are beyond the comprehension of the wise.

Iqbal himself describes the helplessness of logic and also pays tribute in this regard to the German philosopher Immanuel Kant (22 April 1724-12 February 1804). Kant in his valuable work *Critique of Pure Reason*[3] has described the helplessness of logic in one of his philosophical works in such a way that all arguments of the logic–supporters had to lick the dust. According to Kant, logic stands on the weak foundations of the senses. This is more or less the same thing, which has been expressed by Sophistic school of

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[1] Muhammad Iqbal *Armaghan e Hijaz* Included in *Kulliyat e Iqbal* (Persian) Lahore: Sh Gulam Ali & Sons ND P37/679.
[2] *Ibid p*.32/664
[3] *The Critique of Pure Reason* (German: *Kritik der reinen Vernunft*) by Immanuel Kant, first published in 1781, second edition 1787, is one of the most influential works in the history of philosophy.

thought.[1]

Iqbal wrote:

> His Critique of Pure Reason revealed the limitations of human reason and reduced the whole work of the rationalists to a heap of ruins.[2]

In his poem *'Hukamaa'*, Iqbal writes about Immanuel Kant:

فطرتش ذوقِ می آئینہ فامی دارد
از شبستانِ ازل کوکبِ جامی دارد[3]

> (The tulip has gusto for the wine sunbeams distil, and came out of eternity's night with a cup to fill.)

The same situation is found in other collections of his poetry. It testifies that this topic was present in his poetry right from the beginning to the end. Iqbal never abandoned it at any stage of his life.

(3)

At almost all the places where Iqbal has rejected logic, he has definitely proved superiority of love, *Ishq* and heart over it. Like *Aql* (intellect), *Ishq.* (Passionate love) is also an Arabic word. It is used for a person's very deep friendship or association with a task, a thought or an object etc. the *'salaam'* or greeting, which the Eastern wrestlers perform upon entering the ring, is also called *'Ishq.'*. There is an Urdu word *'Ishq Paicha'*. It is used for a plant which coils itself around a tree. The scholars describe *'Ishq'* as a fire, which burns everything except one's beloved.

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[1] A philosophical school of thought of 6th and 7th Century.

[2] Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* edited and annoted by: M.Saeed Sheikh. Lahore: Institute of Islamic Culture 2006 p17

[3] *Piam e Mashriq p*.211/381

The way you have seen Iqbal's thoughts about logic, progress of his ideas about *'Ishq'* can also be seen in the same way. He calls logic a mortal thing while declaring love as immortal. To him, logic is a shield but love is a sword. Unlike logic, love has the ability to heal old wounds effortlessly.

In order to understand Iqbal's concept of logic and love, it is necessary to have a look at his poem from his first poetic collection in Urdu '*Bang-e-Dara*' entitled *Aqal-o-Ishq*. The poem explains this concept in great detail. It is his first complete poem on this subject. His thoughts are, however, not different in this poem from the poems of his later age. No other mystic, poet or intellectual, as Dr Khalifa Abdul Hakeem has mentioned,[1] could describe this subject as Iqbal did. Iqbal has written hundreds of verses in comparison of love and logic producing many beautiful angles. However, the essence of all those verses has been presented very effectively in this simple poem. [2]

عقل نے ایک دن یہ دل سے کہا
بھولے بھٹکے کی رہنما ہوں میں
ہوں زمیں پر گزر فلک پہ مرا
دیکھ تو کس قدر رسا ہوں میں
کام دنیا میں رہبری ہے مرا
مثلِ خضرِ خجستہ پا ہوں میں
ہوں مفسر کتابِ ہستی کی
مظہرِ شانِ کبریا ہوں میں

[1] Concept of Love in Iqbal's Poetry (Urdu) Included in *Mutalia e Iqbal* edited by : Gauhar Naushahi Lahore: Bazm e Iqbal 1983 p.186
[2] *Bang e Dara p.*41

بوند اک خون کی ہے تو لیکن
غیرتِ لعلِ بے بہاہوں میں
دل نے سن کر کہا یہ سب سچ ہے
پر مجھے بھی تو دیکھ کیا ہوں میں
رازِ ہستی کو تو سمجھتی ہے
اور آنکھوں سے دیکھتا ہوں میں
ہے تجھے واسطہ مظاہر سے
اور آنکھوں سے دیکھتا ہوں میں
علم تجھ سے تو معرفت مجھ سے
تو خدا جو، خدا نما ہوں میں
علم کی انتہا ہے بے تابی
اس مرض کی مگر دوا ہوں میں
شمع تو محفلِ صداقت کی
حسن کی بزم کا دیا ہوں میں
تو زمان و مکاں سے رشتہ بپا
طائرِ سدرہ آشنا ہوں میں
کس بلندی پہ ہے مقام مرا
عرش ربِ جلیل کا ہوں میں

(One day Intellect said to the heart
"A guide to the misguided ones I am
Being on the earth I reach up to the sky
Look, how deep in comprehension I am
Guidance on earth is my sole occupation
Like the auspicious *Khiẑr,* in character I am

Interpreter of the book of life I am
The Manifestation of God's Glory I am
You are only a drop of blood, but
The invaluable ruby's envy I am"
Hearing this the heart said, "All this is true
But look at me as well, what I am
You understand the secrets of life
But seeing them with my own eyes I am
Concerned with the manifest order you are
And acquainted with the inward I am
Learning is from you, but Divine Knowledge is from me
You only seek Divinity, but showing Divinity I am
Restlessness is the end of Knowledge
But the remedy for that malady I am
You are the candle of the assembly of Truth
The lamp of the Divine Beauty's assemblage I am
You are related to time and space
The bird recognizing the *Sidrah* I am
Look at the grandeur of my station
The throne of the God of Majesty I am.)

The first five verses present the point of view or, in other words, the characteristics of logic. It introduces ways of life to man. It explains to him the reality of life. It is a manifestation of God's grandeur on earth.

The point of view of the heart has been presented in the last seven verses, (one verse in the middle has not been counted). The opinion of the heart is: The secrets, which logic grasps after going through great struggle can be seen by heart effortlessly with open eyes. Logic is concerned with the manifest position of the facts. The heart, on the other hand, can understand the inner and hidden truths about the facts.

It is true that knowledge can be acquired with the help of logic. But attainment of the divine knowledge is possible only with the help of heart. When knowledge exceeds its limits, the result is restlessness. However, love cures this restlessness. Love is related to heart and not to logic.

Logic is in search of the truth. The heart claims that it

already knows the secrets of the divine beauty. In the end, the heart gives a summary of its virtues and says: my greatness can be judged by the fact that I have the honour of being the abode of the Creator of the universe. This poem explains not only Iqbal's concepts about love and logic, but their terminologies as well.

The concept of *Ishq* has been very common in poetry. The poets had been using it in a number of shades. The love of a worldly sweetheart and all the related feelings are found in almost every poet. The poets have narrated this subject with great enthusiasm. Iqbal was also a poet. He also used the theme of love. His early poetry reflects the traditional concept of love. But it was for a very brief period before he found his own style of thinking. Now all his thoughts were molded accordingly. The central point of his thoughts is the concept of selfhood. It means growth and development of human personality. In his initial work *Asrar-e-Khudi* (Secrets of the Self) various stages of selfhood and its characteristics have been explained.

While exploring the inner synthesis of life, Iqbal analyzed that: The spirit of ancient man aimed at the discovery of God and found Him. Fortified by this valuable possession, modern man ought to focus on the discovery of man as a personality as an independent "whole" in an all embracing synthesis of life if she wants to secure a permanent foundation.[1] To Iqbal Personality means a state of enthusiasm. This state is man's greatest wealth. To strengthen this, he needs virtue, which is, in Iqbal's opinion, power and force; to the contrary evil is a weakness in his opinion. He says: give man a keen sense of respect for his own personality, let him move fearless and free in the immensity of God's earth, and he will respect the personalities of others

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1 Latif Ahmad Sharwani: *Speeches, Writings and Statements of iqbal* Lahore Iqbal Academy Pakistan 2005 Iqbal has used words of 'Ancient India' and 'Modern India' instead Ancient Man and Modern Man. P162

and become perfectly virtuous.[1]

In order to keep his enthusiasm and fearlessness alive, according to Iqbal, love is essential for a man. He says that logic is a narrow stream. One must cross this narrow stream in order to become part of the vast ocean of love because the pearls are found in the oceans, not in small streams. He is also not satisfied with the knowledge acquired on the basis of logic. While comparing love and logic, Iqbal says:[2]

علم نے مجھ سے کہا عشق ہے دیوانہ پن
عشق نے مجھ سے کہا علم ہے تخمین و ظن
بندۂ تخمین و ظن کرمِ کتابی نہ بن
عشق سراپا حضور، علم سراپا حجاب

(Knowledge to me conveyed this thoughtful phrase
That Love is naught but frantic craze,
Love said that lore is vague and full of haze,
It bade, not like a moth, in books to graze.
Love brings Mighty God within your sight.
But worldly tore your eyes can blur and blight.)

According to Iqbal, knowledge acquired on the basis of logic has no spirit and soul. The philosophy written on the basis of logic is either dead or near to death. Only that knowledge can be called a living knowledge, which results from sacrifice of the heart.[3] Only this kind of knowledge is lasting and acquires the state of *Hazoori (Permanent Presence)*. This state is attained only through love. Because he does not

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[1] Muhammad Iqbal: "Islam As A Moral and Political Ideal" included in *Speeches, Writings and Statements of iqbal Op-Cit: p.*103

[2] *Zarb e Kaleem* p.20/482.

[3] For example see *Zarbe Kaleem,* Poem: Philosophy (*Falsafa*)p.42/504

یا مردہ ہے یا نزع کی حالت میں گرفتار
جو فلسفہ لکھا نہ گیا خونِ جگر سے

like logic as basis for the modern knowledge, he is not comfortable with modern knowledge as well. He believes that modern knowledge has created a huge gap between the man and the facts of life. However, if the self–absorbed logic expands its scope to encompass the world, it can be accepted. Iqbal explains these two levels with the example of nightingale and falcon. The difference between the self–absorbed logic and the world regarding logic is the same as between feathers of a nightingale and wings of a falcon. The one searches his food on the low level of the earth surface while the other flies high in the skies to hunt his prey — the difference is evident.

عقلِ خود بین دگر و عقلِ جهان بین دگر است
بالِ بلبل دگر وبازوی ِشاہین دگر است
دگر است آنکه برد دانهٔ افتاده ز خاک
آنکه گیرد خورش از دانه پروین دگر است[1]

(The self–absorbed and world–regarding logic are two (different) things. The nightingale and falcon have two different kinds of wings. It is one thing to pick up stray grain lying on the ground; Another to peck at gems in the Pleiades' earrings.)

Iqbal assigns a very sacred position to *Ishq*. The *Ishq* gives the pleasures of intimacy with the ultimate truth, whereas logic and knowledge are illusions. Iqbal's concept of *Ishq* solves the mysteries of life and the universe. He finds *Ishq* functioning in every activity of the universe. Iqbal declares that the images created by *Ishq* are permanent and eternal. This kind of *Ishq* is reflected in a person who is a complete human being in all respects. Thus he calls *Ishq* as Gabriel's breath, the heart of the Holy Prophet (PBUH) and the word of God. [2]

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[1] *Piam e Mashriq p.*184/359

[2] *Bal e Jibreel p.*94/386

مرد خدا کا عمل عشق سے صاحب فروغ
عشق ہے اصلِ حیات، موت ہے اس پر حرام
تند و سبک سیر ہے گرچہ زمانے کی رو
عشق خود اک سیل ہے، سیل کو لیتا ہے تھام
عشق کی تقویم میں عصرِ رواں کے سوا
اور زمانے بھی ہیں جن کا نہیں کوئی نام
عشق دمِ جبرئیل عشق دلِ مصطفٰی
عشق خدا کا رسول عشق خدا کا کلام
عشق فقیہہ حرم، عشق امیرِ جنود
عشق ہے ابن السبیل، اس کے ہزاروں مقام
عشق کے مضراب سے نغمۂ تار حیات
عشق سے نورِ حیات عشق سے نارِ حیات
اے حرمِ قرطبہ عشق سے تیرا وجود
عشق سراپا دوام جس میں نہیں رفت و بود
رنگ ہو یا خشت وسنگ، چنگ ہو یا حرف وصوت
معجزۂ فن کی ہے خونِ جگر سے نمود

[Love illumines every act of the men, divinely inspired:
Love is the essence of life–, and it dies not,
Though the tide of time rises with mountain waves,
Love itself' is a torrent, and resists all heaving storms.
In the almanac of love, besides the time that passes,
Are myriad other ages, untold and unnamed.
Love is Gabriel's breath; love is the Prophet's spirit;
Love is the apostle of God; love is the Word of God.
Love is the law for the holy; love is the guide for the layman;

Love is the heart's pilgrim, that visits in a thousand ways.
Love is the lyre that strikes the vibrant chord of life;
Love is the light of life; love is the flame of life.
O Holy Qartaba(Mosque of Cordoba)! Thou wast conceived in love—
Love that ever defies the laws of change and death.
Be it canvas, stone or bronze, harp or song or the Muse,
It is life–blood that nourishes marvels in the world of art.]

(4)

The concept of *Ishq* had remained sacred even before Iqbal. This sanctity was attached to *Ishq* by the teachings of the *Sufi* saints. Man's *Ishq* with God was a key element of their teachings. However, a basic difference emerged between Iqbal's concept of *Ishq* and the *mystic* concept of *Ishq*. For a *mystic* (Sufi) the greatest achievement of a man is negation of his self to the extent that he forgets himself and remembers only God. Iqbal disagreed to this concept of negation of one's self. He maintained that *Ishq* is developed through training of the selfhood. It gives the man perpetuity and he overcomes the death through it. He expressed this view in one of his early poems "*Ishq aur Maut*"(Love and Death)[1] and stuck to this view throughout his life. Thus unlike the mystics, Iqbal presented a new concept of association with God. This association has a human and emotional wave. This relationship is eternal and knows no end.

Ishq has the courage to sacrifice life while logic remains thinking and doubting at such occasions. Thus Iqbal admires *Ishq* and rejects logic. He rejects logic because it is unable to solve the mysteries of life and the universe. By pointing out the hopelessness of logic, he attracts his reader towards *Ishq*. He tells him that logic is only a lamp, which shows him the way. However, the destination is very far from it. The reason behind Iqbal's preference to *Ishq* over logic is that logic cannot have the complete awareness of the realities behind things. Logic is a partial thing.

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[1] *Bang e Dara p*.57

گزر جا عقل سے آگے کہ یہ نور
چراغِ راہ ہے منزل نہیں ہے[1]

This means that logic does understand the reality of matter but is unable to understand life. It mutilates life in the effort to understand it.

Iqbal spent an important phase of his life in Europe. He closely observed the Western society and civilization. He felt that the West was trying to understand life through reason. He, therefore, disliked this trend and openly said:

فرنگ دل کی خرابی خرد کی معموری[2]

Further, he also criticized the Western education and said:

مجھے وہ درس فرنگ آج یاد آتے ہیں
کہاں حضور کی لذت کہاں حجاب دلیل[3]

However, Iqbal's thoughts also developed with the passage of time and he started talking about the combination of reason and *Ishq.* He declared that a complete human being is produced from a combination of logic and *Ishq*. This man becomes an active member of this world.

عقل کی منزل ہے وہ، عشق کا حاصل ہے وہ
حلقۂ آفاق میں گرمیِ محفل ہے وہ[4]

(He is the goal of reason; he is' the essence of love; He is the warmth of life in the cold world of man.)

In the start of his academic career, Iqbal once edited '*The Doctrine of Absolute Unity as Expounded by Abdul Karim al-Jili* (1366-1424). In this work, he declared the word *Heart* as very difficult to define. While explaining Al Jili's view Iqbal wrote:

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[1] *Bal e Jibreel* p.84/376
[2] *Ibid p*.43/335
[3] *Ibid p*.63/355
[4] *Ibid p*.98/390

"He gives a very mystical diagram and explains it by saying that it is the eye which sees the names, the attributes, and the absolute being successively. It owes its existence to a mysterious combination of soul and mind and becomes by its very nature the organ for the recognition of the ultimate realities of existence."[1]

Later, when Iqbal developed his own view, he declared that when the logic gets the warmth of passion, it becomes the heart. When heart loses warmth it becomes dead.

چہ می پرسی میانِ سینہ دل چیست
خرد چون سوز پیدا کرد دل شد
دل از ذوقِ تپش دل بود لیکن
چویک دم از تپش افتاد گل است[2]

[You ask me what is this heart in your breast, It is your intellect that has been blest With feeling: while it feels, it is alive: But when it ceases to feel, it is dust.]

These views reflect Iqbal's concept in which he says that when logic touches its zenith, it becomes intuition. And intuition is a manifestation of *Ishq*.

رقابت علم و عرفاں کی غلط بینی ہے منبر کی
کہ وہ حلاج کی سولی کو سمجھا ہے رقیب اپنا[3]

This combination of logic and intuition is accepted to

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[1] Muhammad Iqbal *The Doctrine of Absolute Unity as Expounded by Abdul Karim al-Jili* Included in *Speeches, Writings and Statements of iqbalOp-Cit* p.77. For *Jilis*' original work pl see;

الاِنسان الکامل فی معرفة الأواخر و الاوائل ، تالیف: الشیخ عبدالکریم ابراهیم الجیلی (۷٦۷ھـ۸۰۵ھ)تحقیق: محمد عزت ، قاهره: المکتبة التوفیقیة ، ل-ت

For Urdu Version: *Insan-e-Kamil,* translated by Fazl-e-Meeran, Karachi: Nafees Academy 1980

[2] *Piam e Mashriq p.* 37/207

[3] *Bal e Jibrel p.* 36

Iqbal. In *Javid Nama's Falk-e- Atarad* (Mercury), he has stated through Saeed Halim Pasha[1]: if logic discovers the reality, it can create a new world. Therefore, he asks the rationalist readers to rise and combine the logic with *Ishq* because only the inner fire gives glow to the life, which helps in creating new worlds.

زیرکی از عشق گردد حق شناس
کارِ عشق از زیرکی محکم اساس
عشق چون با زیر کی ہمبر شود
نقشبندِ عالم دیگر شود
خیز و نقش عالم دیگر بنہ
عشق را با زیرکی آمیزده
زندگی را سوز و ساز از نارِ تست
عالمِ نو آفریدن کارِ تست[2]

Only through love intelligence gets to know God, love's labours find firm grounding in intelligence; when love is companioned by intelligence it has the power to design another world. Therefore Iqbal advised his reader to rise and draw the design of a new world, mingle together love with intelligence. He says: It is from your fire that the glow of life comes, and it is your task to create the new world.

When logic combines with *Ishq,* it gets to know the God. Logic's combination with *Ishq* provides it with a strong foundation. Thus a new world is created. He accepted that logic could also attain the joy to sight; however, it can never get the courage to sacrifice life like *Ishq*.

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[1] Said Halim Pasha (January 18, 1865 - December 6, 1921) was Grand Wazir of Ottoman Empire (1913-16.) Born in Cairo. He was the grandson of Muhammad Ali.

[2] *Javid Nama* p.66/654

عقل ہم عشق است و از ذوقِ نظر بیگانہ نیست
لیکن این بی چارہ را آن جراتِ رندانہ نیست
گرچہ می دانم خیالِ منزلِ ایجاد من
در سفر از پا نشستن ہمتِ مردانہ نیست
ہر زمان یک تازہ جولان گاہ می خواہم ازو
تا جنون فرمای من گوید دگر ویرانہ نیست
باچنین زور جنون پاس گریبان داشتم
در جنون از خود نہ رفتن کارِ ہر دیوانہ نیست[1]

[Intellect is passion too,
And it knows the joy to view,
But the poor unfortunate
Dares not as the inebriate.
Though I know the fantasy
Of the stage was shaped by me,
Yet it were a coward's way
On the journey to delay.
Every moment is my prayer
That I may yet further fare,
Till my folly's governor
Says there is no desert more.
In such frenzy of the soul
Still I do not yield control:
Every madman cannot boast
That to self be is not lost!]

(5)

Even after all these details, some questions still need to be answered — i.e., how is *Ishq* developed, what is its source, what is its relationship with civilization and what would be

[1] *Zaboor e Ajam* p.26/418s

the state of life without *Ishq*?

If we look at the present materialistic world, it appears very hard to explain Iqbal's message even to the educated circles. The reason is that people have become used to the materialistic aspect of life. The problems of the practical life have alienated them from the discussions of heart and soul. In this situation the topic of *Ishq* would appear merely imaginative and poetic — no wonder.

But the life is a creative experience. A superior creation is not possible without the deepest level of concentration. The same level of concentration is called *Ishq*. It makes man indifferent to everything and absorbs him in the creative experience. Whether this experience is on a lower level or a superior level, it requires *Ishq*. If a creative person acquires this state of mind, his work becomes different and superior. Even with all his logic, he is not deprived of love because the one who is deprived of love is also deprived of virtue. This person rises above the ordinary level of lust and greed and carries forward the caravan of life on the basis of his experience.

Though apparently it looks so, but the *Ishq* is not a deal of loss for man. In fact, *Ishq* changes the priorities of man and his standards of loss and benefit. The things, which are of great value for others, have no importance for *Ishq*. This difference of the point of view changes his whole way of life. *Ishq* is meant for the freedom lovers and not the slaves. According to Iqbal, *Ishq* and religion get far from each other in slavery. In slavery life becomes tasteless. *Ishq* becomes a hollow thing, which has no living reality. There remains no synchronization in one's preaching and the deeds. *Ishq* means a conviction in the Oneness of God, which enables a man to confront any difficulty. He conquers the infinite. He can perform the impossible. In short, *Ishq* becomes the king with logic as its slave.

عشق در جان چون بچشم اندر نظر
هم درونِ خانه هم بیرونِ در
عشق هم خاکستر و هم اخگر است
کارِ او از دین و دانش بر تر است
عشق سلطان است و برہانِ مبین
ہر دوعالم عشق را زیرِ نگین
لا زمان و دوش و فردا ی ازو
لا مکان و زیر و بالای ازو[1]

[Love in the soul is like sight in the eye,
Be it within the house or without the door;
Love is at once both ashes and spark,
Its work is loftier than religion and science.
Love is authority and manifest proof,
Both worlds are subject to the seal — ring of love;
Timeless it is, and yesterday and tomorrow spring from it,
Placeless it is, and under and over spring from it;]

What is the relationship of *Ishq* with civilization? — This is a very important question. Civilization means purification of human soul. How are refinement and the high character, which make life beautiful, developed? Iqbal says that religion is the soul of civilization. Religion is nothing else but *Ishq*. Religion cannot attain maturity without learning the ways of *Ishq*. From outside, *Ishq* is blazing and scorching, but its interior is very polite and refined. The civilization made up of this combination of wrath and beauty can be found only in the company of those who live in *Ishq*.

زندگی را شرع و آئین است عشق
اصلِ تہذیب است دین، دین است عشق

[1] *Javid Nama* p. 22/610

دین نگردد پخته بی آداب عشق
دین بگیر از صحبتِ اربابِ عشق
ظاهرِ او سوز ناک و آتشین
باطنِ او نورِ رب العالمین[1]

[Love is the law and ritual of life,
Religion the root of education; religion is love.
Love externally is ardent, fiery,
Inwardly it is the Light of the Lord of the Worlds.
From its inward fever and glow, science and art derive,
Science and art spring from its ingenious madness;
Religion does not mature without Love's schooling;
Learn religion from the company of the Lords of Love.]

Ishq means passionate love. The greatness of this passion depends upon the greatness of the beloved. Another form of *Ishq* is one's deepest association with an idea or emotion. The higher the idea, the more intensity of *Ishq* and vice versa.

Ater his lifelong study and experience, Iqbal declared the Holy Prophet (PBUH) as the best beloved. He tells his readers that all sources of *Ishq* initiate from him (PBUH). His love gives beauty to life and permanence to *Ishq*.

می ندانی عشق و مستی از کجاست
این شعاعِ آفتابِ مصطفیٰ ست
زنده ای تا سوزِ او در جانِ تست
این نگه دارنده ایمانِ تست[2]

[Know you not where from ardor and ecstasy arise?
These are but rays shot from the sun of the Prophet (PBUH).
You are alive so long as there is spirit in you.
It is this that safeguards your faith.]

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[1] *Op-Cit* p.112/700

[2] *Pas Che Bayad Kard* p 68/864

It is so, because *Ishq* gives strength to the selfhood of man. This strength gives him the courage to reach God. But in order to acquire this level of *Ishq* one must rise above one's own self and make contact with the absolute reality. It is just like the Holy Prophet's staying in the solitude of the cave of *Hira*. For man too, it is obligatory to stay in the *Hira* of his heart and bring out the pearl of reality.

عاشقی محکم شو از تقلیدِ یار
تا کمندِ تو شود یزدان شکار
اندکی اندر حرای دل نشین
ترکِ خود کن سوی حق ہجرت گزین
محکم از حق شو سوی خود گام زن
لات و عزّائے ہوس را سر شکن[1]

[Be a lover constant in devotion to thy beloved,
That thou mayst cast thy nose and capture God.
Sojourn for a while on the *Hira* of the heart.
Abandon self and flee to God.
Strengthened by God, return to thy self
And break the heads of the *Laat* and *Uzza* of sensuality.
By the might of Love evoke an army]

Love essentially results in compliance. *Ishq* gets strength from it. The person who finds love can make his life complete. This completion of personality makes him meet God. In the words of Iqbal, he becomes the capturer of God. This union gives him the power, which no other emotion can.

This intimacy dawns new worlds of love. A person who loves the Creator also loves the creatures. In return the Creator also loves such a person.

In this way, Iqbal made full use of the Islamic teachings. He made the concept of *Ishq* a true reflection of life. He gave

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[1] *Asrar e Khudi* p.22

a new meaning to this word and introduced its novel angles. Islam means security and faith (*Iman*) means peace. Thus, faith is all about peace and security. The wrath of a Muslim is also not deprived of love because all his actions are under the command of a Superior Being,— God. Love of God for man is more than the love of seventy mothers. His mercy, as he mentioned in the Holy *Qur'an* embraceth all things,[1] Iqbal, therefore, says that if a person is not a true lover and does not possess the quality of courage, he is not a Muslim.

طبعِ مسلم از محبت قاهر است
مسلم ار عاشق نباشد کافر است
تابعِ حق دیدنش نادیدنش
خوردنش، نوشیدنش، خوابیدنش[۲]

The Muslim's nature prevails by means of love:
The Muslim, if he be not loving, is an infidel.

Upon God depends his seeing and not seeing, His eating, drinking, and sleeping.

[1] وَرَحمَتِی وَسِعَت کُلَّ شَیءٍ *Al Qur'an* 7: 156
[2] *Asrar e Khudi Op-Cit* p.68

IQBAL AND THE SONG OF CAMEL RIDERS

You must have seen a beehive. You are aware of the taste and colour of honey. You also know that honey gets this colour after many days of hard work and sacrifices of the bees. But have you ever realized that the flowers which contribute to its taste and colour comprise of many colours? However, those colours are not reflected in it. In fact, the flowers sacrifice their colours for the sweetness and delicacy of honey. No flower claims its separate identity. They all become honey and honey is their identity.

قطرۂ از لالۂ حمراستی   قطرۂ از نرگسِ شہلاستی
این نمی گوید کہ من از عبہرم   آن نمی گوید من از نیلوفرم
ملتِ ما شانِ ابراہیمی است   شہدِ ما ایمانِ ابراہیمی است[1]

Our *Millet-e-Ibrahimi* is also like a beehive and the *Ibrahimi* religion is our honey. The honey produced by Islam is a universal society. This society is composed of different flowers having different colours. But they all become one, when they become part of this honey. The taste, which they produce, is all new and it is a combination of all the fragrances. The Muslims belonging to various tribes and races are cast into one Islamic identity. Iqbal presented this point while explaining *Sura Ikhlass (a chapter of The Holy Qur'an)* in his early collection, *Ramooz-e-Bekhudi* (published on 10 April

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[1] Muhammad Iqbal *Ramooz e Be Khudi* Included in *Kulliyat e Iqbal* (Persian) Lahore: Sh Gulam Ali & Sons ND. P 162

1916). Iqbal conceived it after spending the best part of his life in studying the Islamic system of law and politics along with its culture and history. After that, Iqbal himself acquired the insight of watching Islam in a universal position.

> I have given the best part of my life to a careful study of Islam, its law and polity, its culture, its history and its literature. This constant contact with the spirit of Islam, as it unfolds itself in time, has, I think, given me a kind of insight into its significance as a universal fact.[1]

In the light of this insight, Iqbal concluded:

> Islam is a social system standing on the pillars of equality and valour. He also said that whatever he wrote was for the benefit of humanity and nothing else. 'To me, Islam is the only feasible way, from the practical approach, to achieve the humanitarian ideal. The rest are mere philosophies which look attractive, but they are impractical.'[2]

He further mentioned: The other religions, unlike Islam, made themselves limited by getting fortified in the circles of nation, race and family. Islam is a practical method for eliminating the discriminations of race, and nation. It raises the humanity above all geographical limitations. It is, therefore, more successful than the other religions.

According to him:

> Islam, in the popular interpretation, is not a religion. It is an approach of freedom, which invites for competition with the universe. In fact, Islam represents a protest against all concepts of the primitive world. In short, Islam is the real expression of man.[3]

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[1] Allama Muhammad Iqbal's Presidential Address delivered at the 21st Annual Session of the All-India Muslim League, held at Alahabad on 29th December 1930 Incleded in *Allama Iqbal Ka Khutba Alah Abad 1930 Aik Mutalia* ed: Nadeem Shafiq Malik Lahore: Ferooz sons 1998 p. 120

[2] Muhammad Iqbal's letter to Muhammad Saed ud Din Jafari Dated November 14, 1923 Included in *Iqbal ka Fan aur Falsafa* by: Prof.Zia ud Din Lahore: Bazm e Iqbal 2001 pp223-224.

[3] Javid Iqbal *Zinda Rood* (Three Parts in One Volume) Lahore: Sh Ghulam Ali & Sons1989 p1050.

Religion has a deep relationship with civilization, especially the one in which it emerges. After accepting Islam as the ideal religion, Iqbal explored the question as to which should have been a standard civilization for the Muslims. He selected the Arab civilization. He declared that the civilization in which Islam took birth was vital for its existence and progress. In Iqbal's opinion, these were the Arabs whose religious consciousness gave birth to Islam, which united the various races of Asia with remarkable success.[1] He, therefore, presented the Arab culture, the Arabic language and the Arab civilization as ideals. He believed the Arabs were superior because of their cultural qualities, and also had an edge over some of the Western nations because of their race. [2]

دگر بدشتِ عرب خیمہ زن کہ بزمِ عجم
می شکستہ و جامِ شکستنی دارد[3]

He believes that in order to understand Islam, it is imperative to have the knowledge of the Arabic language and the Arab culture. He has expressed these thoughts on a number of occasions. While explaining his *masnavi*, Iqbal wrote in a letter:

> The Indian Muslims have been under the Iranian influence for many centuries. They are unaware of the Arabian Islam and its purpose. Their literary as well as the social ideals are also Iranian. I want to introduce the real Islam in this *masnavi* as propagated by the Holy Prophet (PBUH).[4]

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[1] Syed Abdul Wahid (Editor) *Thoughts and Reflections of Iqbal* Lahore: Sh Muhammad Ashraf Publishers 1992 p 371.

[2] S.Nazeer Niazi (Compiler) *Iqbal Ke Hazoor(Aik Bayaz e Yaddasht)* Lahore:Iqbal Academy Pakistan 2007 p.144.

[3] Muhammad Iqbal *Piam e Mashriq* Included in *Kulliyat e Iqbal* (Persian) *Op-Cit* p 333.

[4] Muhammad Iqbal's Letter to Munshi Siraj ud Din Dated October 4,1915 *Iqbal Nama* ed.by Sh Ata ullah Lahore:iqbal Academy Pakistan (New Print)2005 p82

For this purpose he declares the Arabic language as equally important. He said:

> It is unfortunate for the Indian Muslims that they have lost the knowledge of Arabic language.[1]

He ends his debate on an advice from Sheikh Ahmad Rifai (512 AH-578 AH/1183 AD) that in order to become Muslim one must adopt the Arabic morality and character. While expressing the greatness of the Arab culture and Arabic language, he is mindful of the fact that he himself is a non–Arab. He admits this fact and says:

ندانم گرچہ آہنگ عرب را
شریکِ نغمہ ہاے سار بانم[۲]

> I am unaware of the Arabic melody, but due to my love and passion, I join the song of the camel–riders.

He considers himself a non–Arab who has unfolded the mystery of life and solved the problems of past and future. However, in order to open the mystery of soul, he yearns to have the Arabic tongue and tone.

بچشمش وا نمودم زندگی را کشودم نکتۂ فردا و دی را
توان اسرارِ جان را فاش تر گفت بدہ نطقِ عرب این اعجمی را[۳]

He says that the desert–dweller knows the secrets of nature. Therefore, he is the real custodian of nature. He is simple, which makes him a standard for good and bad. He is brighter than the stars and sharper than the sword. He is the maker of his destiny. Iqbal is impressed by the Arabs not because of their racial qualities but because of their fabulous role in history. This nation destroyed the mighty dictatorships

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[1] Muhammad Iqbal's Letter to Siraj ud Din Paul Dated July 10,1916 *Iqbal Nama Op-Cit* P93

[2] Muhammad Iqbal *Armaghan e Hijaz/Kulliyat e Iqbal* (Persian) *Op-Cit* p 910

[3] Op-Cit P. 919

of Rome and Iran (*Qaisar* o *Kisra*.) Islam was born there and they grasped its message. They were the very first custodians of the *Qura'n* and *Qura'n* honoured them with the *Aaya* فاصبحتم بنعمته إخوانا.[1] They are the transferors of knowledge. They solved the problems of the East and the West with their chivalry. This nation will remain glorious till the end of the world.[2]

Whenever, Iqbal discusses the Arab world, a unique enthusiasm is reflected from him. This enthusiasm has been evident on many places in his last masnawi 'P*as Che Bayad Kard, Ae Aqwam-e- Sharq'*What Step Should Be Taken O' People of the East(Published in 1936). He tells his readers about the history of Arabia:

باتو می گویم ز ایامِ عرب
تا بدانی پختہ و خامِ عرب[۳]

I tell you the history of Arabia so that you may know every aspect of it. They destroyed the fake gods. They lived in Arabia but reached out to all corners of the world. They broke away with the old traditions. The world could not resist their might. All this was due to the Kalima لاالہ الااللہ(There is no God but Allah)They created a new world and spread the light of knowledge. When the Arabs got rid of the fake gods, they performed wonders.

Their rise was due to the great personality of the Holy Prophet (PBUH). He (PBUH) propagated the concept of freedom, which was later adopted by the modern world.[4]

According to Iqbal, knowledge was born in Arabia.

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[1] *Al Qur'an* 3:103
[2] Muhammad Iqbal *Pas Che Bayad Kard Ae Aqwam e Sharq / Kulliyat e Iqbal* (Persian) *Op-Cit* p.835
[3] *Loc-Cit* p.814
[4] *Op-Cit* P 836

However, the Arabs ignored it and the Europeans adopted it. Addressing the Arabs, Iqbal says:

> The modern world is a product of your past. It owes its progress to you. The mysteries of the present world were unfolded by you. The sweetheart of knowledge was your child but has been adopted by the Europeans. It has lost its sanctity and honour ever since. Although, it looks beautiful there, it has lost its religious character. You should try to get back its sanctity and tell the world of its true character which you had given to it.[1]

The idea of the origin of knowledge from Arabia has been presented by Iqbal again and again. In *Masnawi-e- Musafir* (1934), he presented this thought while addressing Zahir Shah(15 October 1914 - 23 July 2007): "When the Arabs spread their influence on Europe, they provided a new basis to knowledge. The crop of modern knowledge which was sowed by these desert dwellers was harvested by the Europeans. The sweetheart of knowledge is yours. So get it back from Europe."

این پری از شیشۂ اسلاف ماست
باز صیدش کن کہ او از قافِ ماست[2]

Iqbal also presented this idea in his famous English lectures, *The Reconstruction of Religious Thought In Islam*. He has authenticated this opinion with the help of Robert Briffault's (1876-1948) book *'The Making of Humanity'*. Robert Briffault has accepted the fact that modern knowledge was brought to Europe by the Arabs. Iqbal also declared that the experimental method of knowledge was also introduced by Islam. Roger Bacon (1214 -1294) and others have also made

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[1] *Op-Cit* p.838

[2] Muhammad Iqbal *Masnawi Musafir M'a Pas Che Bayad Kard Ae Aqwam e Sharq Op-Cit* p880

references to the Arab contributions in this regard in their research works.[1]

Due to these qualities, Iqbal idealizes the historical position of the Arabs. His poetry is full of gratitude and praise for the Arab civilization and the Arabic language.

Iqbal's first poetic collection, *Asrar-e- Khudi* (The Secret of the Self) was in the Persian language. Later on, he also included *Ramooz-e- Bekhudi* (The Mysteries of selflessness) in it and the collection was renamed as *Asraar-o-Ramooz*. *Israr-e-Khudi* was first published on 12 September 1915. *Ramooz-e-Bekhudi* was published on 10 April 1918. Both of these collections were published as one book for the first time in 1923. Iqbal's first Urdu collection is *Bang-e- Dara,* which came out on September 3, 1924. If we look at the books from this sequence of time, we should first see the picture of Arabia in *Asraar-o-Ramooz*. *Asrar-e-Khudi* is a philosophical *Masnavi* in which he has stressed upon purity of thought for the Muslims. He believes that for the purity of thought it is imperative to turn towards Arabia.

فکرِ صالح در عرب می بایدت　　رجعتی سوی عرب می بایدت
دل به سلمای عرب باید سپرد　　تا دمد صبح حجاز از شام کرد[۲]

In these verses he, in fact, stresses upon the need to study the Arab language, literature and civilization. He wants to change the night of *Kurdistan* into the dawn of *Hijaz*. At this point he himself has added a note that "the second line refers to a saying of sheikh Hissam ul Haq Ziauddin [3]" امسیت کردیا و اصبحت عربیا" It means that when I slept I was a *Kurd*, but when I woke up, I had become an *Arab*. So, if you adopt the

[1] Briffault,Robert, *The Making of Humanity*, London 1928 p.191 Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* edited and annoted by: M Saeed Sheikh. Lahore: Institute of Islamic Culture 2006 p105

[2] Muhammad Iqbal *Asrar e Khudi/ Kulliyat e Iqbal*(Persian) *Op-Cit* p.38

[3] *Ibid*

Arab culture you would acquire the Arab qualities despite being a non–Arab. While elaborating the significance of the Arab culture and civilization, he says: You have reveled in luxury outside Arabia for a long time. Now come and face the hardship of desert. Get familiar with the hot sand and have a plunge in the brook of Arabia (*zam zam*).

از چمن زارِ عجم گل چیده ای   نو بهارِ هند و ایران دیده ای
اندکی از گرمیِ صحرا بخور   بادهٔ دیرینه از خرما بخور
سر یکی اندر برِ گرمش بده   تن دمی با صرصرِ گرمش بده
مدتی غلطیده ای اندر حریر   خو به کرپاسِ درشتی هم بگیر
خویش را بر ریگِ سوزان هم بزن   غوطه اندر چشمهٔ زم زم بزن[1]

The reader can fully enjoy these verses if he has the taste of the diction. Poetic delicacy, use of symbolism and display of rich expression is found in these lines. Let us look at *Bang-e- Dara* ("Call of the Marching Bell" Iqbal's first collection of Urdu Poetry)With reference to Arabic language and civilization:

Iqbal's love and gratitude for the Arabs, the Arabic language and the Arab civilization starts from the second part of *Bang-e- Dara*. It includes his poetry from 1905 to 1908. The first poem in this regard is the one in which he addresses the students of the Aligarh college. He tells them that the development of Arabia depends upon allegiance to the *Harram,* (Sanctuary/Holy Kaba) as its status and system is different from the rest of the world.

In a poetic message to his friend Abdul Qadir (1872–1950), Iqbal openly expresses his desire to fall in love with su'da سعدیٰ and sulaema سلیمیٰ (these are two sweethearts in the Arabic literature). 'We must tell the world about their beauty i.e., beauty and richness of the Arab civilization.' At the same time, he laments that the Arab world which was supposed to

[1] *Ibid* p38-9

lead us is no more positioned to play that role and it is our responsibility to put a new hope in it. When he passes by the island of Sicily while traveling through Europe, he becomes extremely melancholic. It reminds him of the great period of the Arab rule in Spain, its splendour and grandeur. This mood has been expressed in his poem *"Saqaliyya"* (The Island of Sicily). Iqbal becomes very sad and longs for the revival of that period.

This reflects his great association and love for the Arab civilization. So intense was the emotional attachment that he was made to write a gloomy poem*"Saqaliyya"* (The Island of Sicily)on the Arab empire. In another poem entitled '*March 1907'*, Iqbal foresees that the promise of nature for the success and rise of the desert dwellers of Arabia will definitely be fulfilled one day. The Arab lion will regain its past glory and power. However, while making this prophecy, he becomes sad as this lion of Arabia is still sleeping.

However, he is, at the same time, hopeful of a new dawn. Iqbal returned from his tour of Europe in 1908. This visit brought about a revolution in Iqbal's thinking. In some cases his point of view underwent a complete transformation. However, his mental association with the Arab world, and the Arab civilization remained intact. The third part of *Bang-e-Dara* (Call of the Marching Bell) consists of the poems written after his return from Europe. Its first poem is evident of this fact. He says that the existence of the Muslims is linked to the *Yasrib* (the old name of Madina), just as the existence of dew is conditional with morning.

جب تلک باقی ہے تو دنیا میں باقی ہم بھی ہیں
صبح ہے تو اس چمن میں گوہرِ شبنم بھی ہیں[1]

Now his mind has become more analytical. He remembers the glory of the Muslim *Ummah* while passing

[1] Muhammad Iqbal *Bang e Dara* (Reduced) *Kulliyat e Iqbal* (Urdu) Lahore : Sh Ghulam Ali & Sons 1996 p.147

through the "*Royal Graveyard*". But he has the feeling that in the previous period, the glory reflected the grandeur of the Muslim nation. Now it would reflect its aesthetic aspect. In this period he also felt that regionalism, whether in India or Arabia, is tantamount to destroying the foundations of the Muslim *Ummah*. He weeps and presents this painful feeling before the Holy Prophet (PBUH). He also presents this pain in his famous poem '*Shikwa*' (The Complaint). In the climax of his complaint, he has given a beautiful expression of his being a non–Arab but full of passion for Arabia. Iqbal says:

'Although I have expressed my message in a non–Arab language, but its spirit is purely Arabic. Although my songs are in Urdu, but their melody and tune is Arabic.'

عجمی خم ہے تو کیا مے تو حجازی ہے مری
نغمہ ہندی ہے تو کیا لے تو حجازی ہے مری[1]

He wants to tell his young readers that the desert dwellers had changed the map of the world and gave birth to a new era. They belonged to Arabia but gave a constitution for the whole world. They were the propagators of a practical approach towards life. He wrote a poem *'Shama-o-Shaer'* (Evening and Morning) in 1912. In this poem, he feels the rebirth of a new life in the Arab world. However at this stage he also stresses upon the need to look into the old concepts in the light of new principles. Thus he is hopeful that the world will be illuminated with the light of truth one day.

Whenever Iqbal prays, he prays for the land of Arabia. Therefore, in his poem *'Dua*' he advises those who had been led astray to go to the *'Haram'*. He expresses his dislike for the narrowness of the modern culture. He wants the city dwellers to become familiar with the vastness of a desert. He declares Fatima-Bint-e-Abdullah as a fairy of the desert (This Arab girl had embraced martyrdom while serving water to the wounded soldiers of the *Trablus* and the *Balkan* war.

[1] *Ibid* p170

He expresses the hope that we also have many talented people hidden in our desert. Though we have given much to the world, but the potential of giving more still remains intact. Reminding the Muslims of their glorious past, while remembering *Shibli* (Maulana Muhammad Shibli Naumani June 3, 1857 - November 18, 1914) and *Hali*, (Maulana Altaf Hussain Hali 1837- 31st December 1914) Iqbal says:

تیرے سرودِ رفتہ کے نغمے علومِ نو
تہذیب تیرے قافلہ ہائے کہن کی گرد[1]

The modern knowledge is a result of your past research. Your forefathers had introduced the world to civilization.

This is his firm belief that the modern civilization owes its foundations to the research of the Arab Muslims. He has touched upon this topic in his Persian poetry as well as the English lectures entitled *The Reconstruction of Religious Thought in Islam*. He derives all the components of his poetry from the Arabic or the Muslim civilization. This trend is so dominant in his poetry that when he expresses the feelings of his heart on remembering his mother, he takes support of the Arabic–Islamic tradition. — My heart is filled with the memory of my mother just like *Kaba* filled with prayers.[2]

The use of this expression is so pure and noble. This trend is very common in his poems. The poems which have been written on the Arab history or the Islamic history are completely shrouded in this colour. The narration of an event from the Battle of Yarmouk (15th-20th August, 636) is one such example. He expresses this thought again and again that the Hashemite nation is very unique in its composition. And that no other nation can be compared with it. When the Shareef-of-Makkah defeated the Turks and celebrated the

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[1] *Ibid* p222
[2] *Ibid* p.236

English victory, Iqbal said that the Hashmis have sold the honour of Prophet's religion. Existence of people is linked with the existence of the nation. He expressed the complaint of *Haram* to the people of *Haram* in the following words:

گلۂ جفائے وفا نما کہ حرم کو اہلِ حرم سے ہے
کسی بت کدے میں بیاں کروں تو کہے صنم بھی "ہری ہری"[1]

The verses, which he wrote under the title of 'Islamic World' in his long poem '*Khizr-e-Rah*' (The Traveler's Guide), start with the same debate on the events of the Turks and the Arabs. Iqbal advises the Islamic world that defeat is better than begging before others. He advocates unity. The gist of his thoughts is that for a Muslim, Islam is more important than all other activities. The Muslim gets all the worldly rewards due to his firm association with religion.

پھر سیاست چھوڑ کر داخل حصارِ دیں میں ہو
ملک و دولت ہے فقط حفظِ حرم کا اک ثمر[2]

Although, the situation is not very encouraging, Iqbal is hopeful. He sees a ray of hope in the tragedy that befell the Ottomans. The Muslim has his relationship with Prophet Ibrahim (AS). Thus he has been given the great honour of being the developer of the world. If he overcomes the divisions of race and country, he will get an eternal position. He gives the example of the Holy Prophet (PBUH) to substantiate his point of view.

There are some *Ghazals* at the end of *Bang-e-Dara*. These *Ghazals* are a beautiful expression of Iqbal's deep association with the Arabic language, Arabia and the Arab Civilization. These verses present the gist of his thoughts:

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[1] *Ibid* p.253
[2] *Ibid* p.265

بادہ گردانِ عجم وہ، عربی میری شراب
مرے ساغر سے جھجکتے ہیں مے آشام ابھی[1]

مرا ساز اگرچہ ستم رسیدۂ نغمہ ہائے عجم رہا
وہ شہید ذوق وفا ہوں میں کہ نوا مری عربی رہی[2]

This situation is not limited to *Bang-e-Dara* or *Asrar-e-Khudi* only. His other poetic collections in Urdu and Persian are also shrouded in the same colour. His great poem '*Masjad-e-Qartaba*' (The Cordoba Mosque) is included in *Baal-e-Jibreel*. In this poem he is all praise for the Arab warriors. In another poem '*Tariq ki Dua*' (Tariq's Prayer) of the same collection, Iqbal expresses identical thoughts about the Arabs.

In *Zarb-e-Kaleem*, (The Rod of the Moses) he seems grieved over the issues of Syria and Palestine. According to him, the Arabs considered the Turks as unfaithful and got rid of them. But now they are in the evil grip of the Western civilization. He is astonished as to why this matter is not being solved with reason. In the same book, he wrote a poem "*Shaam-o-Falasteen*" (Syria and Palestine) and spoke in favour of the Palestinian people.[3]

Thus, when Iqbal analyses the conditions of the Arab World in the light of the contemporary problems, his tender heart addresses the Arabs again and again. His address to the Arabs is found mostly in his Persian poetry. The subjects of his Persian poetry are deeper in content and more elaborate.

In his collection of Persian poetry *Payam e Mashriq* (Message from the East) while directly addressing the Arabs,

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[1] *Ibid* p.279
[2] *Ibid* p.282
[3]Muhammad Iqbal *Bal e Jibreel/ Kulliyat e Iqbal* (Urdu) *Op-Cit* p390-397 &*Zarb e Kaleem* p.615-618

Iqbal said:

> O Arab nation! Once you were the beloved and the sweetheart, but now you are in a misery. Other nations became developed but you did not consider the worth of your deserts and the mountains. The Arabs were one nation but now they are divided. They ruined themselves with their own hands. The one who abandons his own people and joins the strangers, his destiny is death. What you did to yourself finds no other example in history. You left your own people and hurt the soul of your Prophet (PBUH). You are unaware of the evil magic of the Europeans. You must be watchful of their wicked designs. If you want to prevent their nefarious plans, send their camels back from your waters. These Europeans have made all the nations helpless. They have divided the Arab unity into one hundred pieces. The Arabs are in trouble ever since they got trapped by them.
>
> O Arab World! Look at your age and try to understand. Put into your body the soul of Hazrat Umar (R.A). You will get this soul and power when you will get united on the true faith. Religion is the name of determination, faith and sincerity. Develop self–confidence. Create sharpness in your temperament like the wind of the desert and become ready for action.[1]

It can be said that there are three levels of Iqbal's thoughts with regard to the Arab World. The first level is acknowledgement, second is commentary and analysis and the third level is a message for the Arab World. He idealizes the Arab history and the Arab civilization. He advises his reader to develop a connection with Arabia. Its detail has already been given. When he looks at the contemporary Arab World, he makes intellectual and academic criticism. At the third level, he gives the message of a new life to the Arab World.

During Iqbal's times, the Arab World was in the process of erosion. A number of Arab countries were under European domination. The countries of the Ottoman Empire

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[1] *Pas Che Bayad Kard Ae Aqwam e Sharq* p39-42/835-838

were also looking for their separate identity. Iqbal criticised this tendency bitterly. According to Iqbal, Arab consolidation and power lay in unity. He declared nationalism as a danger for Islam. He says: 'Do not create a society based on family or race, etc. Islam believes in centrality. In this society the hearts of the people are not connected to a particular country or short–term political interests. Instead, they are linked directly to the beloved Prophet (PBUH)'.[1]

He disliked the concept of nationalism not just for the people of the Sub–continent but also for the Arabs. He mentioned this concept as a curse.[2] The countries, which accepted the European politics for individual identity, came under the European dominance not only politically but also in every manner of their collective life. Iqbal as a creative artist believed that nations grow with creativity.

For creativity, one must abstain from following others blindly. The consolidation of life lies in creativity and not in following others or their social trends. If a person does not follow others and in the process commits mistakes, he still stands to benefit. In his poetic style, Iqbal even accepts those sins which touch the height of creativeness. When he looks at the Arab World, he becomes worried that the Muslims have

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[1] Iqbal says:

نیست از روم و عرب پیوندِ ما   نیست پابندِ نسب پیوند ما
دل به محبوبِ حجازی بسته ایم   زین جهت با یک دگر پیوسته ایم

Ramooz e Be Khudi in *Kulliyat e Iqbal* (Persian) p163

[2] Iqbal wrote in one of his letters:

"The wave of nationalism and racism is coming from Europe, and to me it is a big curse. It is imperative, in the interest of the mankind, to stress upon the facts of Islam and its true purpose. That is why I always take into account the pure Islamic point of view. Initially, I also used to believe in nationalism. And perhaps I was the one who thought about a unified nation of India. But broadness in experience and thought changed my views. Now nationalism is merely a temporary system. We are just tolerating it."

(Letter addressed to Muhammad Saeed-ud-Din Jafry, Dated 14 November 1923.Source mentioned above.)

abandoned their creativeness and are following others. Expressing his views with respect to the Arab nationalism, he said that the Turks deserved to be supported against the British in the hour of trial. But when the Turks followed the West, he criticized them. When the wedding ceremony of an Egyptian ruler King Farooq (1920-1965) was arranged in the Western style, Iqbal criticized it. He declared it as an indication of Muslim downfall and said:

> Only the creative power is the soul of life's constitution, culture and society of a nation— Creative power is needed.[1]

In Iqbal's view, treading in the steps of the Europeans could give nothing to the Arabs. The European culture does not have the capacity to give life to Iran or Arabia, it is close to its own death.[2] So if the Arabs leave this trend and adopt their original simple living with creativity, they can still become leaders of the world. In order to cure this pain, he looks at the Islamic world. The closest was his own country, the undivided India, which was in chains of slavery. When Turkey opted for advancement, it destroyed the *Khilafat* and started following the Europeans' footsteps. Iran was still in search of an identity. In these circumstances, he cried:

ترک و ایران و عرب مستِ فرنگ
ہر کسی را در گلو شست فرنگ[3]

Giving details of this situation, Iqbal describes in a melancholic way:

> The East and the West are free, but the Muslims are slaves of aliens. Their powers and capabilities are being utilized by others. Living your life according to others' wishes is not a dream, it is death — permanent death. And this death has not been imposed upon us by any external force. Its seeds are developing in our own soul.

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[1] *Iqbal Ke Hazoor* p.336
[2] See poem *Aqwam e Mashriq* in *Zarb e Kaleem* (mentioned above) p69/531
[3] *Javid Nama* p 62/650

شرق و غرب آزاد و ما نخچیر غیر
خشتِ ما سرمایۂ تعمیرِ غیر
زندگانی بر مرادِ دیگران
جاودان مرگ است، نی خواب گران
نیست این مرگی کہ آید ز آسمان
تخمِ او می بالد از اعماق جان[۱]

This condition of the Islamic World, according to him, is just like the daughter of the chief of *Bani Tae* tribe who was arrested in a battle and brought before the Holy Prophet (PBUH). Her head was low in shame. The Holy Prophet (PBUH) put his shawl on her bare head. Iqbal is pleading to the Prophet (PBUH): We are in a worse position than the girl of *Bani Tae* — we have become bare–headed before the world.

پای در زنجیر و ہم بی پردہ بو
گردن از شرم و حیا خم کردہ بود
دخترک را چون نبیؐ بی پردہ دید
چادرِ خود پیش رویِ او کشید
ما ازان خاتونِ طی عریان تریم
پیشِ اقوامِ جہان بی چادریم[۲]

Iqbal says that the Arabs have lost their selfhood. Thus their soul has no energy. Their blood has cooled down.[3] The racial qualities of the Arabs were initially a great benefit for

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1 *Pas Che Bayad Kard Ae Aqwam e Sharq* p.33/829
2 *Asrar e Kudi* p 20
3 Poem *Marg e Khudi* in *Zarb e Kaleem* p.80/542

Islam. Now they have turned harmful.[1] The Satanic forces have surrounded them. Iqbal could also hear the order of Satin, which he gave to his political children:

فکرِ عرب کو دے کے فرنگی تخیلات
اسلام کو حجاز و یمن سے نکال دو[2]

Iqbal suggest two levels for the solution of this problem. At the first level, Iqbal elaborates Islamic concept of nationalism. He addresses the Arab leaders and asks: which nation was the first to be taught the lesson that allegiance to Muhammad (PBUH) meant abandoning all old relationships? It is obvious that this point was first of all made clear to the Arabs. Migration of the Prophet proved the point that the Arabia got honour and respect only due to the Prophethood of Muhammad (PBUH). Therefore, existence and progress of Arabia was in the Prophethood of Muhammad. And the message of the Prophet is not nationalism.[3]

At the second level, Iqbal has addressed the youth of Arabia. He, very rightly, believes that nations grow due to their youth. Therefore, through the Palestinian Arabs, he has addressed all the Arab youth:

You must concentrate on the development of your selfhood. Selfhood of nations can give them freedom from mental and physical slavery.[4]

Then he addresses the Arab soul. In *Javid Nama* (Published 1932), there appears a Sudani *durwaish* who says to the Arab soul:

گفت ای روحِ عرب بیدار شو
چون نیاگان خالقِ اعصار شو

[1] *Iqbal Ke Hazoor* p.147
[2] *Zarb e Kaleem Op-Cit* p.146/542
[3] *Ibid* p 63/525 Poem *Umara e Arab Se*
[4] *Ibid* p.159/621 Poem *Falasteeni Arab Se*

ای فواد، ای فیصل، ای ابنِ سعود
تا کجا بر خویش پیچیدن چو دود
زنده کن در سینه آن سوزی که رفت
در جہان بازآوران روزی که رفت[1]

O Arab soul! Wake up. Create new times like your forefathers. Rekindle the passion in your heart, which has departed. Bring back the time, which has passed.

In a romantic *Ghazal*, Iqbal has addressed the Arab and the non–Arab World with great passion — where is the Arab who will bring back the golden period? He has lost his selfhood and has become colourless — deprived of beauty.

Iqbal reminds the Arab world of their old lesson that the Muslim empire has no boundaries — his world has no limits. However, the concept of nationalism has led the Arabs astray. The same is the case with the non–Arab World.

عرب که باز دہد محفلِ شبانہ کجاست
عجم که زنده کند رودِ عاشقانه کجاست
بزیرِ خرقۂ پیران سبوچہ ہا خالی ست
فغان که کس نشاسد میِ جوانه کجاست
درین چمن کده ہر کس نشیمنی سازد
کسی که سازد و وا سوزدآشیانه کجاست؟
ہزار قافله بیگانه وار دید و گزشت
ولی که دید بانداز محرمانه کجاست
چو موج خیز و بہ یم جاودانه می آویز
کرانه می طلبی بی خبر کرانه کجاست

[1] *Javid Nama* p97/685

بیا کہ در رگِ تاکِ تو خونِ تازہ دوید
دگر مگوی کہ آن بادۂ مغانہ کجاست
بیک نورد فرو پیچ روز گاران را
ز دیر و زود گزشتی دگر زمانہ کجاست[1]

In distress, he calls the Holy Prophet (PBUH) for help and submits his writ before him. The Arabian Ocean has lost its vitality. In this situation he turns towards the people of Egypt with hope. The academics know that Iqbal visited Egypt more than once. He touched the Pyramids and the Sphinx (*Abul Haul*) with his creativity. In *Zarb-e-Kaleem*, Iqbal has given the message of freeing the craft from the slavery of nature. He got this inspiration from the Pyramids (*Ahraam-e-Misr*) of Egypt.

فطرت کی غلامی سے کر آزاد ہنر کو
صیاد ہیں مردانِ ہنر مند کہ نخچیر[2]

In the same way, with the help of Sphinx *(Abul Haul)* he opened the mystery of power's superiority over wisdom as destiny of nations is changed:

دفعتاً جس سے بدل جاتی ہے تقدیر امم
ہے وہ قوت کہ حریف اس کی نہیں عقل حکیم[3]

In *Armghan-e-Hijaz* he tries to teach an important point. If Egypt gets a combination of Kingship and Faqr, it will never meet its downfall. An imaginary message of Hazrat Umar (RA) to an Egyptian king of that time goes like this:

'O breeze! Rise from the desert of Arabia and go to Egypt. Take a wave from the Nile and give a message from Caliph Umar Farooq (R.A) to the Farooq of Egypt — He

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[1] *Zaboor e Ajam* p.78/470
[2] *Zarb e Kaleem* p.117/579Poem: *Ahram e Misr*
[3] *Ibid* p144/606 Poem : *Ahl e Misr Se*

should mix in his personality the qualities of kingship and Faqr. If you combine Faqr with kingship, it becomes *Khilafat*. This will never see the downfall.

تو ای بادِ بیابان از عرب خیز   ز نیلِ مصریان موجی بر انگیز
بگو فاروق را پیغامِ فاروق   کہ خود را فقر و سلطانی بیامیز
خلافت فقر باتاج و سریر است   زہے دولت کہ پایان ناپذیر است[1]

After addressing the king, he turns to the people of the Arab world from whom he has many expectations. This address is contained in *Armghan-e-Hijaz* under the title of *"Ae Farzand-e-Sehra*" (O Son of the Desert):

سحر گاہان کہ روشن شد درو دشت
صدا زد مرغی از شاخ نخیلی
فرو ہل خیمہ ای فرزندِ صحرا
کہ نتوان زیست بی ذوقِ رحیلی[2]

At the dawn when light spreads in deserts and cities, a bird sitting in a tree calls: O, the sons of desert! Leave your tents now. There is no life without love for travel (struggle).

In the beginning, God made them chiefs of the caravan. They had tested themselves with *faqr*. Even now if the *faqr* of people becomes their pride, they can conquer the world. Iqbal has given this message in prose also. He says that the Arabs should not depend on others. They should have confidence in their own powers. In a message with reference to the Palestine issue, he wrote:

> The Arabs must remember that they should not trust the representatives of the aliens. They should trust themselves and understand their problems.
>
> Whatever they decide they should decide on their own initiative after a full understanding of the problem before

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[1] *Armaghan e Hijaz* p78/960

[2] *Ibid* 85-86/967-8

them.[1]

But Iqbal complains that his poetic efforts, which have influenced the hundred years old slavery of India, have not touched the Arab ears. In *Piyam-e-Mashriq*, he said with a heavy heart:

نوای من بہ عجم آتش کہن افروخت
عرب ز نغمۂ شوقم ہنوز بی خبر است[2]

My voice has lighted the fire of Islam in India. Alas! the Arab (who was my actual addressee) is still unaware of my thoughts.

It looks pertinent if these submissions are concluded with Iqbal's address to the Arab intelligentsia. The intelligentsia is the brain of a nation. Their insight is much deeper. Iqbal, therefore, in the end, addresses the intellectuals of the Arab world:

بگو از من نوا خوانِ عرب را بہا ی کم نہادم لعلِ لب را
ازان نوری کہ از قران گرفتم سحر کردم صد و سی سالہ شب را

تو ہم بگذارآن صورت نگاری مجو غیر از ضمیر خویش، یاری
بباغ ما برآوردی پر و بال مسلمان را بدہ سوزی کہ داری

بدہ با خاکِ اوآن سوز و تابی کہ زاید از شبِ اوآفتابی
نواآن زن کہ از فیضِ تو او را دگر بخشند ذوق انقلابی
نگہدارآن چہ درآب و گلِ تست سرور و سوز و مستی حاصلِ تست
تہی دیدم سبوی این وآن را می باقی بہ مینای دل تست[3]

Give this message to the intellectuals and the literary figures of Arabia that I have given least importance to the sweetheart

[1] *Thoughts And Reflections of Iqbal p.371*
[2] *Piam e Mashriq* p.147/317
[3] *Armaghan e Hijaz* p 81/963

> of earth. However, with the light which I acquired from the *Qur'an*, I turned the darkness of slavery of one hundred and thirty years of the Indian Muslims into a bright morning. I have created vitality of passionate love in the Muslims. One day the Indian people will be able to confront the most powerful forces. O Arab intellectual! Leave making pictures of the traditional sweethearts. Do not become friend of anyone except your own conscience. The passion inside you must be transmitted to the Muslims. Our body and heart still hold vigor. This old branch of Islam is still alive. Use the power of your craft to awaken the Muslim. The Muslim possesses the divine qualities. His heart is one of the secrets of God. His beauty cannot be seen without the beauty of God.

Islam means getting perturbed on others' problems. Islam means losing your identity for the identity of your nation. The one, who discovers his soul, sees the world with his own eyes. Produce such qualities which turn the autumn into spring. Take care of the gift you have been endowed by God. Qualities of personality are found nowhere, but in you. Understand yourself properly and take the future into your grip. Get inspiration from the Islamic teachings like me. You will see yourself as part of its immensity.

PALESTINE: AN UNHEARD VOICE

During the final moments of 2008, Israel unleashed a wave of cruel terror and unprecedented violence on the unarmed Palestinians of Gaza. The Israeli attacks saddened every sensitive soul across the globe. This 22 days offensive in the Gaza strip was started on 27 December 2008. More than1400 Palestinians were killed and over 5000 got injured. According to the Israeli sources, Israel launched 750 attacks during the first week of their operation against Gaza. In a letter to the American Secretary of State Condoleezza Rice, the Amnesty International demanded the United States to stop arms' supply to Israel. It also demanded to investigate if these weapons were used to violate human rights. This was an interesting demand. The human rights' violations of the Israeli army were condemned throughout the world. The super powers, however, watched these cruel acts silently. The UN Security Council also acted as a silent spectator. It seems as if they were waiting for Israel to achieve its war aims. Even the Muslim countries did not react in a befitting manner. The organization of Islamic Conference (OIC) did not choose to meet to discuss this issue.

This cruel operation was generally seen in terms of contemporary politics. Though this approach is understandable, but there also is a deeper way of analyzing problems — i.e. examining the issues in their historical perspective.

The Palestine problem has entered into its seventh decade. The international powers have been ignoring this issue for sixty years. During the first half of the previous century when the British imperialism gave birth to this issue,

no one could imagine how much it would affect the international peace and that the Palestinians would have to pay such a heavy price for their independence.

This was the time when the British imperialism reigned supreme almost all over the world. The British policy of steadily settling the Jews in Palestine resulted in direct clash between the Muslims and the Jews in the third decade of the twentieth century. This series of clashes resulted in continuous bloodshed during 1928, 1929, 1933 and 1939. In August 1929, during a skirmish in Jerusalem, 116 Palestinians were killed and 232 got injured. Firing by the British authorities caused most of the losses. The news of this incident deeply disturbed the Muslims of the Subcontinent. A protest rally was held outside the Delhi Gate Lahore, which was attended by the Muslims belonging to all schools of thought. Allama Muhammad Iqbal also attended the rally. Allama Muhammad Iqbal was a poet, a philosopher, a jurist and a politician. While addressing the rally, Iqbal said:

> The Muslims, their wives and children are being killed in Palestine. The centre of this tragedy is Jerusalem, where *Al-Aqsa* Mosque is situated. This mosque is associated with the occasion of *Mairaj Mubarak.Mairaj* is a religious truth, which is associated with the deepest sentiments of the Muslims. Historically and legally the Jews are not justified in their claim over *Al-Aqsa* Mosque. In 1914 the British statesmen used the Jews for their own purpose. They promoted the Zionist movement and used such methods for the attainment of their goals which brought horrible results. ……. The Muslims, their women and children are being slaughtered like sheep and goats….. The Zionist movement will not bring any pleasant results for the Muslims. On the contrary, it would harbour unprecedented evil…?[1]

If we look at Iqbal's life, he is always found associated with the Palestine cause. His reactions and feelings on various

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[1] Javid Iqbal *Zinda Rood* (Complete in one volume) Lahore: Sang e Meel Publications 2008 p.394

phases of this crisis are part of history. One can see his letters from 1932 to 1937 in this regard, which he wrote to Mr. Muhammad Ali Jinnah, Maulvi Abdul Haq and Miss Margaret, the leader of National League, London. All these letters are worth reading. An extract from his letter is being presented here which reflects Iqbal's style of looking at the political issues and analyzing them. He wrote his comments on the Palestine Report in a letter to Miss Margaret Farquharson:

> Through wisdom alone comes power; and when power abandons the ways of wisdom and relies upon itself alone, its end is death.[1]

Iqbal's prediction came true. The power, which had created the Palestine issue by ignoring the wisdom and morality, became a story of the past. The first part of this extract is a message and an eye opener for the powers of the present age. Those who ignore wisdom, find nothing in future except danger and defeat.

Iqbal's deep association with the Palestine cause can also be judged by the fact that he attended possibly every meeting in this connection. During the last year of Iqbal's life when he was very ill and unable to attend any meeting, the report of the British Royal Commission on Palestine was made public. Muslim League (a Muslim political association in the British India) organized a public meeting in Lahore on July 26, 1937. Iqbal was unable to attend this meeting. However, he sent his written message for the occasion. Urdu translation of Iqbal's message was read out in this meeting. Iqbal declared that the Palestine is a purely Muslim issue. Presenting his analysis in the historical backdrop, Iqbal wrote:

> The problem, studied in its historical perspective, is purely a Muslim problem. In the light of the history of Israel, Palestine

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[1] Letter to Miss Farquharson about his views on the Palestine report, July 20, 1937. See; *Speeches,Writings and Statements of Iqbal* Compiled & Edited by: Latif Ahmad Sherwani Lahore: Iqbal Academy Pakistan2005 p292

> ceased to be a Jewish problem long before the entry of Caliph Umar into Jerusalem more than 1300 years ago. Their dispersion, as Professor Hockings has pointed out, was perfectly voluntary and their scriptures were for the most part written outside Palestine. Nor was it ever a Christian problem. Modern historical research has doubted even the existence of Peter, the Hermit. Even if we assume that the Crusades were an attempt to make Palestine a Christian problem, this attempt was defeated by the victories of Salah-ud-Din. I, therefore, regard Palestine as a purely Muslim problem.[1]

This was an extract from Iqbal's lengthy statement. If we go through the whole statement, we learn that according to Iqbal:

In this issue, the Arabs have been subjected to injustice. This problem does not belong to the Palestinians alone — it belongs to the whole Muslim world. The proposal of making Israel a national state of the Jews is only an excuse. This proposal will bring many problems for the British rule. The Arabs should not forget the consequences of abandoning the Turks in the time of trial and misery.[2]

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[1] Statement on the report recommending partition of Palestine in*Thoughts And Reflections of Iqbal* edited by; Syed Abdul Vahid: Lahore : Sh Muhammad Ashraf Publishers 1992 p 369

[2] Muhammad Iqbal *Zarb e Kaleem* included in *Kulliyat e Iqbal* Urdu Lahore:Sheikh Ghulam Ali & Sons 1996 (Reduced Edition) p.615 Poem *Dam e Tahzeeb*. See its text and translation:

اقبال کو شک اس کی شرافت میں نہیں ہے　　ہر ملت مظلوم کا یورپ ہے خریدار
یہ پیر کلیسا کی کرامت ہے کہ اس نے　　بجلی کے چراغوں سے منور کیے افکار
جلتا ہے مگر شام و فلسطیں پہ مرا دل　　تدبیر سے کھلتا نہیں یہ عقدۂ دشوار
ترکانِ جفا پیشہ کے پنجے سے نکل کر　　بیچارے ہیں تہذیب کے پھندے میں گرفتار

Civilization's Clutches
Iqbal has no doubt of Europe's humaneness: she
Sheds tears for all peoples groaning beneath oppression;
Her reverend churchmen furnish her liberally
With wiring and bulbs for moral illumination.

According to Iqbal, the Arabs should themselves be the masters of their destiny. He also observed that the Palestine issue was a test for the courage and pride of all the Islamic countries, no matter Arabs or non–Arabs. After the abolition of the institution of *Caliphate*, this is the first Muslim problem, which is religious as well as political in nature. The time and history are demanding the Muslim countries to solve this issue. See Iqbal's words:

> The present moment is also a moment of trial for the Muslim statesmen of the free non–Arab Muslim countries of Asia. Since the abolition of the Caliphate, this is the first serious international problem of both a religious and political nature, which historical forces are compelling them to face. The possibilities of the Palestine problem may eventually compel them seriously to consider their position as members of that Anglo–French institution, miscalled the League of Nations, and to explore practical means for the formation of an Eastern League of Nations.'[1]

The historical background of the issue, discussed briefly by Iqbal, is detailed as under:

The area of Gaza belonged to Hashim, the grandfather of the Holy Prophet (PBUH). Therefore, it was also called '*Gaza-e-Hashim'*. In the modern Muslim period, the Muslims entered Palestine in the 7th century A.D., making it a province of the Muslim Empire. According to Persian geoprapher*Al-Estakhri*, (d: 957 AD) this province covered a very vast area with *Ramalla* being the largest city. Its revenue, apart from the crops, in the second half of the 8th century, according to *Ibn-Khaldun* (27 May 1322- 19 March 1406 AD), was three lakh and ten thousand *Dinar*. During the reign of Ayubi, Palestine

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And yet, my heart burns for Syria and Palestine,
And finds for this knotty puzzle no explanation—
Enlarged from the 'savage grasp' of the Turk, they pine,
Poor things, in the clutches now of 'civilization.'
[Translated by V.G. Kiernan]

[1] *Thoughts and Reflections of Iqbal* p371-2

lost its provincial status and was divided into dominions. On 24 August 1516, Palestine came under the Turkish rule. Apart from a brief gap, it remained under the Turks for about four centuries. During the First World War, the English troops under General Allenby entered into the southern Palestine. The German and the Turkish troops gradually retreated and a ceasefire was reached on October 13, 1918. During the course of the First World War, England gave incentives to the Arabs and the Jews of Palestine for enlisting their support. These incentives, however, were conflicting in nature. The Arabs were given the temptation of freedom from the Turkish rule and the Jews were promised an independent state. On the 2nd of November 1917, the British Foreign Minister Lord Belfour in a letter addressed to a Jewish Lord named Rothshield, promised establishment of a Jewish state. This is known as the Belfour Declaration. After the British occupation, Palestine was initially governed by the British High Commissioners. Later, after approval from the League of Nations, this area came formally under the British mandate on 29 September 1923.[1]

When caliph Umar (RA) had entered into Palestine in 638 A.D., no Jewish family was living there. In 1267, two Jewish families got settled in Palestine. In 1897, the first Jew conference was held in Switzerland. In this conference 200 Jews jointly announced the Basil Programme and the world Zionist organization was established. It was resolved that a Jewish state would be formed within ten to fifteen years. In the fifth conference under this organization a *Jewish National Fund* (JNF) was established in order to advance the plan of converting Palestine into a Jewish state. The purpose of this Fund was to buy as much Palestinian land as possible. A Jewish leader named Theodor Herzl (2 May 1860 - 3 July 1904) requested for the permission of the Turkish Sultan Abdul Hameed for buying land in Palestine at any cost. Sultan

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[1] For historical details please see *Urdu Encyclopedia of Islam* under the auspices of University of the Punjab Lahore Entry *Phalasteen (Palestine)*

Abdul Hameed, however, had already tasted the bitter result of allowing the Jews to live in the Ottoman Empire for three month. In view of his experience, perhaps, the Sultan refused to give away even an inch of the Palestinian land. Nevertheless, the Jewish settlements in Palestine started with the British consent during the First World War. The Jews started buying land there on heavy prices. A number of affluent Jews provided financial support to this movement. This resulted into a gradual increase of the Jewish population in Palestine. By 1922 the Jewish population swelled to 33,970. The first Jewish city, Tel Aviv, was established in 1919. The period of mandate given to the Britain by the League of Nations ended in 1948. Then the United Nations, on the British behest, divided Palestine into two parts. 55 per cent of the total area was given to the Jews who formed only 30 per cent of the total population. The original inhabitants of Palestine i.e., the Arabs who made 67 per cent of the population, got only 45 per cent of the total area. However, the Jews did not even wait for implementation of this decision made in their favour. A Jewish leader David Ben Gurion (1866-1973) announced the establishment of an independent Israeli state on 14 May 1948. President Harry S. Truman (1884 - 1972) of the United States recognized the new state on the same day. After two days, the USSR also recognized the Israeli state. That is how the problem of Palestine started, which is still unsettled, even after two Arab–Israel wars. The fresh Israeli attacks are a continuation of the same problem.

Every sensitive soul is perturbed on the recent Israeli attacks on Gaza.[1] The Muslim world was equally disturbed half a century back when the foundations of the Israeli state were laid. Anguish of the Muslims was also evident from Iqbal's reaction. He was in London at that time for attending the Round Table Conference called by the British

[1] This article was written in January 2009

Government to discuss the Indian constitutional problems. His association with the Palestine issue can be judged by the fact that he raised his voice even there against the British injustices with the Palestinians. While addressing the representatives of the British press, Iqbal said:

> The British should leave consideration of the rich deposits of the Dead Sea and other such things for giving justice to the Palestinians on moral grounds. The first step in this regard would be annulment of the Balfour Declaration.[1]

Iqbal proceeded to Egypt from London during the Round Table Conference. Afterwards, on December 5, 1931, he left for Bait al Maqdas (Jerusalem). Iqbal attended the Bait al Maqdas Conference organized by The World Muslim Confrence (*Motamar Al A'lam-Al- Islami)*. The Jews had vehemently opposed the holding of this conference. However, the conference was finally held due to the efforts of Amin al Hussaini, (1895 - 1974) Great *Mufti* of Palestine. The Bait al Maqdas Conference commenced on the 7th of December 1931. Iqbal was designated as the Vice–President of the conference. He was also appointed as member of a number of sub–committees of the conference which were formed to discuss certain proposals. Iqbal participated in the proceedings of five sub–committees.[2] He addressed the representatives of the Muslim world in English. He stayed in Palestine from 6 to 15 December 1931. During these nine days, Iqbal also visited the historical places of Palestine. These observations culminated into the creation of his remarkable poem '*Zauq-o-Shauq'*. It has been explained in his poetic collection that most of the verses of this poem were written in Palestine.[3] While addressing the representatives of the Conference, Iqbal said:

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[1] *Zinda Rood* p 514

[2] *Op-Cit* p. 526

[3] Muhammad Iqbal *Bal e Jibreel/Kulliyat e Iqbal* Urdu p 403.

> Today, Islam is facing danger from two things — materialism and nationalism. It is our duty to fight both of them. I believe, the Islamic spirit can defeat them. Nationalism is not bad. However, if a balance is not maintained, it can lead to atheism and materialism.[1]

Iqbal's second stress was on acquiring modern education. When the proposal came up to establish a university in Jerusalem on the pattern of Al-Azhar University Cairo, Iqbal responded in favour of setting up modern institutions for the Arabs instead of old– fashioned universities.

> I am a strong advocate of setting up not one but several universities for the Arabic speaking countries to transfer modern knowledge into Arabic. Arabic is the only non–European language which has kept pace with the progress of thought in the modern times.[2]

At the end of the Conference, Iqbal said, while addressing the Arab World:

> I believe that the future of Islam is associated with the future of the Arab World. And the future of the Arab World depends upon its unity. Unity of the Arabs would mean the success of Islam.[3]

After returning to India, a correspondent of the famous English daily *Civil & Military Gazette* interviewed him on the 1st of January 1932. While talking about his visit to Palestine, Iqbal said:

> Palestine's visit has proved to be a very interesting event of my life. During my stay there, I met a number of representatives from the Muslim World. I was especially pleased to meet the young Arabs of Syria. I saw in them the sincerity which I had found only in the Fascist youth of England.[4]

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[1] *Zinda Rood* p 528

[2] *Thoughts and Reflections* p 345

[3] *Zinda Rood* p 528

[4] *Op-Cit* p 530

In his remarkable work '*Javid Nama*' Iqbal has presented a narrative of his imaginative journey into the sky. During this visit he held discussions with a number of famous historical personalities. This was a unique creative experiment. Before this, books like *Risalatal-Ghufran*, of Abul A'la Al Muarri (973AD- 1057AD), Ibn-Arbi's(1165AD - 1240AD) *Fatuhaat-e-Makia* and Dante's(1265 - September 14, 1321), *Divine Comedy* could be listed in the same category. But the scope of *Javid Nama* is different as well as larger from them. During this journey, Iqbal met Said Halim Pasha (January 18, 1865 - December 6, 1921) and Syed Jamal-ud-Din Afghani (1838 - 1897). He asked Jamal ud Din Afghani that the Muslim nation was supposed to eliminate the negative influences from the world but why it had fallen a prey to them? The reason is that the light of faith inside it has fainted, he was told. Therefore, the East had been ruined at the hands of the Western dominance and the concept of Socialism has drained the energy of our nation (Note: This book was published in February 1932). Iqbal further says:

ترک و ایران و عرب مست فرنگ
ہر کسی را در گلو شست فرنگ[1]

> Turkey, Iran or the Arabia, all are relishing in the European thoughts. Each one of them has a European yoke around its neck.

In his Urdu poetry, while addressing a Palestinian Arab, he said:

زمانہ اب بھی نہیں جس کے سوز سے غافل
میں جانتا ہوں وہ آتش ترے وجود میں ہے

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[1] Muhammad Iqbal *Javid Nama*/ *Kulliyat e Iqbal* (Persian)N.D. Lahore: Sheikh Ghulam Ali & Sons Publishers p650

تری دوا نہ جنیوا میں ہے نہ لندن میں
فرنگ کی رگِ جاں پنجۂ یہود میں ہے
سنا ہے میں نے غلامی سے امتوں کی نجات
خودی کی پرورش و لذّتِ نمود میں ہے[1]

Nations can become free only if they strengthen their selfhood instead of having expectations from London or Geneva. The flame which keeps nations alive is present in the blood of the Palestinians."

Afghani's answer to Iqbal's question asked in the *'Javid Nama'* is as under:

لرد مغرب آن سراپا مکر و فن
اہلِ دین را داد تعلیمِ وطن
او بفکرِ مرکز و تودر نفاق
بگذر از شام و فلسطین و عراق
تو اگر داری تمیزِ خوب و زشت
دل نہ بندی با کلوخ و سنگ و خشت
چیست دین برخاستن از روی خاک
تا ز خود آگاہ گردد جان پاک[2]

The Lord of Europe is an embodiment of conceit. He has taught nationalism to the believers(Muslims). He is looking for centralization while the Muslim World has been divided. You should also develop unity like him and leave talking about the separation of Syria, Palestine and Iraq. If you know the difference of good and bad, then do not get involved with

[1] Muhammad Iqbal *Zarbe Kaleem/ Kulliyat e Iqbal* Urdu p 621
[2] *Javid Nama Loc-Cit*

materialism. Keep yourself above the limited concept of nationalism.

هر آن قومی که می ریزد بهارش
نسازد جز به بو های رمیده
زخا کش لا له می روید و لیکن
قبای دارد از رنگ پریده[1]

Iqbal further says that man is made of mud and he gets energy from water and soil like a flower. But, it is a pity if he does not rise above them. Although the body's inclination towards the soil is acceptable, yet the soul needs higher destinations. Those who are born with an independent soul do not accept imprisonment of the soil. Iqbal accepts the relationship of the land and its natural significance but at the same time he elaborates his point of view with the example of the sun. No doubt that the sun rises in the east, but due to its heat (energy) it wants to get free from the confinements of east and west. And it becomes free at last. Iqbal also expects the same from his readers.

The nations that lose their glory tend to stick to their old memories. But these memories have no use. The secret for regaining glory lies in unity, Iqbal suggests. He addresses the Arab World in a passionate way and says:

گفت ای روحِ عرب بیدار شو　　چون نیاگان خالقِ اعصار شو
زنده کن در سینه آن سوزی که رفت　　در جهان باز آوران روزی که رفت
ای جهانِ مومنانِ مشک فام　　از تو می آید مرا بوی دوام
زندگانی تا کجا بی ذوق سیر　　تا کجا تقدیرِ تو در دستِ غیر
بر مقامِ خود نیائی تا به کی　　استخوانم در یکی نالد چونی

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[1] Muhammad Iqbal *Armaghan e Hijaz/Kulliyat e Iqbal* Persian *Op-Cit* p 950

از بلا ترسی حدیثِ مصطفیٰ است

مرد را روز بلا روز صفا است[1]

O! The soul of Arabia, get up, create new lands like your forefathers. Awaken in your heart the fire which has died down. Bring back the time which has passed. O! The land of black Muslims (Africa), I feel the fragrance of eternity from your side. For how long will you live without the taste of success and progress? For how long will you let your destinies governed by others? For how long will you not recognize your position? You are afraid of hardships? The Holy Prophet had said that the periods of hardship and trial are the tools of development for the brave people. Have you not heard this?

[1] *Javid Nama/Kulliyat e Iqbal* Persian *Op-Cit*p 685

IQBAL'S RATIONALE OF AN INDEPENDENT HOMELAND FOR THE MUSLIMS OF SOUTH ASIA*

Javid Nama is one of Iqbal's greatest poetic works. It can be ranked amongst the world's major books. During his imaginary trip of Mercury, in this book, Iqbal says that every nation has an association with its country as it takes birth from its soil. However, there is a hidden and delicate point for those who look into this matter deeply. Though the sun rises in the east and sets in the west, there always continues a struggle within it — how to get freedom from the caging of the east and the west. It rises in the east with all its glory but engulfs the whole universes with its light. However, its nature is free from the limits of east and west.

آن کفِ خاکی که نامیدی وطن
این که گوئی مصر و ایران و یمن
با وطن اهلِ وطن را نسبتی است
زانکه ازخاکش طلوعِ ملتی است
اندرین نسبت اگر داری نظر
نکته ای بینی ز موباریک تر

*Presented at IAS 3rd International Conference New Horizons in Islamic Area Studies, Continuity, Contestations and the Future. Kyoto University & Waseda Univeristy Japan, Kyoto International Conference Centre Kyoto Japan 17-19 December, 2010

گرچه از مشرق بر آید آفتاب
با تجلی هائے شوخ و بی حجاب
در تب و تاب است از سوز درون
تا ز قیدِ شر ق و غرب آید بر ون
بر دمد از مشرق خود جلوه مست
تا همه آ فا ق را آرد بد ست
فطرتش از مشرق و مغرب بری است
گرچه او از رویِ نسبت خاوری است[1]

This handful of earth to which you give the name 'country',
This so–called Egypt, and Iran, and Yemen—
There is a relationship between a country and its people
In that it is out of its soil that a nation rises;
But if you look carefully at this relationship
You will find a subtlety finer than a hair.
Though it is out of the East that the sun rises
Showing itself bold and bright, without a veil,
Only then it burns and blazes with inward fire
When it escapes from the shackles of east and west;
Drunk with splendor it springs up out of its east
That it may subject all horizons to its mastery;
Its nature is innocent of both East and west,
Though relationship wise, true, it is an Easterner.

So, the sun requires a place for its display, however its nature is not dependent of any place. Its nature is independent of east and west. Thus the poet has, through one hint, opened many aspects of thought. The first thing is that the sun rises in the east. It means that the world has received all illumination of thought from the east. The second point is that the east is free of its boundaries. The third point is that nature is much higher than land. The man needs to

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[1] *Javid Nama/Kulliyat e Iqbal* Persian p.63/651

understand that he has not been created to serve the nature. Rather, he has been assigned to protect and to complete the purposes of nature. Prior to this, Iqbal quotes the example of a flower saying that it gets birth from the soil but raises itself above the level of soil. Man also gets birth from the soil, extracts colour and moisture from it like the flower, but it would be a pity if he does not rise above the slavery of soil. Man's body demands him to return towards the land but his soul encourages him to fly high in the skies. This is because the soul is a superior reality. It cannot get encapsulated in the worldly boundaries. He gets raised above the captivity of time. Man is a superior being. His soul protests against the darkness of soil. Eagles cannot stay in narrow and dark places.

حر ز خاک تیرہ آید در خروش
زانکہ از بازان نیاید کار موش[1]

> The free man rails against the dark earth. For it beseems not the falcon to act like a mouse.

The people with eagle–like qualities deserve to live in the soaring skies. Iqbal talks about the establishment of a universal society based on love and peaceful coexistence:

> Only one unity is dependable, and that unity is the brotherhood of man, which is above race, nationality, colour and language. So long as this so–called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate, by their actions, that they believe that the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contended life and the beautiful ideals of liberty, equality and fraternity will never materialize.[2]

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[1] *Ibid* p63/651

[2] New Year Message ,Broadcast from the Lahore Station of All India Radio on 1st January 1938 included in *Speeches, Writings and statements of*

The universal human society is beyond the limited concept of country. Iqbal critically evaluates the efforts made in the past for establishment of a universal society. He says that the Greeks and the Romans had tried to unify the world. They, however, employed the method of establishing their own government by conquering the others. The result is well known. What can be the basis for the establishment of a universal kingdom? Iqbal throws light on this question:

> The inner cohesion of such a nation would consist not in ethnic or geographic unity, not in the unity of language or social tradition, but in the unity of the religious and political ideal; or, in the psychological fact of "like–mindedness" as St. Paul would say. The membership of this nation, consequently, would not be determined by birth, marriage, domicile, or naturalization. It would be determined by a public declaration of "like–mindedness" and would terminate when the individual has ceased to be like–minded with others. The ideal territory of such a nation would be the whole earth. The Arabs, like the Greeks and the Romans, endeavoured to create such a nation or the world–state by conquest, but failed to actualize their ideal.[1]

According to Iqbal, the established concept of nationalism promotes rivalry. Thus every nation indulges in the thoughts to subdue the other nations. Resultantly, the mankind loses the quality of truth. The weaker are doomed. The mankind becomes split. In order to hide these weaknesses refuge is taken into the concept of country's love. But Iqbal does not like this kind of love for the country. In his view, this modern concept of patriotism is not different from the idolatry of the past. In his diary '*Stray Reflections*' he has written:

Iqbal, compiled and Edited by Latif Ahmad Sherwani Lahore; Iqbal Academy Pakistan 2005. pp.299-300

[1] *Thoughts and Reflections of Iqbal,* Edited with Notes by Syed Abdul Vahid. Lahore; Sh. Muhammad Ashraf Publishers 1992 P. 60

> What is patriotism but a subtle form of idolatry; a deification of material object. The patriotic songs of various nations will bear me out in my calling patriotism a deification of a material object.[1]

These ideas of Iqbal are found at many places in his poetry. For example he says:

پاک ہے گردِ وطن سے سرِ داماں تیرا
تو وہ یوسف ہے کہ ہر مصر ہے کنعاں تیرا[2]

Thy robe is free from dust of home,
Not thine such narrow ties,
That Yousuf thou, who Canaan sweet,
In every Egypt lies;

Iqbal has also explained that according to his faith man is a totality which should not be split into two parts of soul and matter. He says that according to his faith God and the universe, spirit and matter, church and state, are organic to each other. Man is not the citizen of a profane world to be renounced in the interest of a world of spirit situated elsewhere.[3] The concept of badness of world had distanced man from effort. This had resulted into the concept of abandonment of world. It is Islam which has told us hat the world in itself is not good or bad. Our deeds make it good or bad. The world provides the opportunity of action to man. This concept gives birth to superior moral values. Otherwise, there is no need for any moral system or beautification of the world.

A society based on superior moral values can make life beautiful. This system can assure rights to the weak. The sections of society which are in numerical minority should

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[1] *Stray Reflections* p.26
[2] *Bang e Dara* p205
[3] Presidential Address delivered at the 21st Annual Session of the All – India Muslim League, held at Allhabad on 29th December 1930, *Allama Iqbal ka Khutba-e-Allabad— Aik Mutalia* ed;Nadeem Shafique Malik Laore: Feeroz Sons 1998 p196

also have the rights enjoyed by the powerful nations. Being a vibrant thinker, Iqbal was also well aware of the problems faced by his region. The century–long enslavement of his own country, India, introduced him to the oppression of the imperialists and the agony of the slave nations. The British had established their control over India after the downfall of the Mughal rule. Muslims and their country fellow Hindus were two major nations of the multinational region of India. The Muslims had ruled over India for centuries. However, due to their large heartedness they had never tried to convert their fellow countrymen to their own religion. Therefore, the Muslims, despite ruling over India for centuries, remained a minority. After end of the British rule over the Subcontinent, the Muslims tried to regain their lost independence. Their first preference was eviction of the British rulers in cooperation with their fellow countrymen. In the beginning, the Muslim leadership had started their journey with the same aim in mind. However, with the passage of time it became clear that their fellow countrymen did not accept their existence. Moreover, they wanted to enslave them after departure of the British from the Subcontinent. The Muslim leadership, therefore, with the passage of time nourished the objective of getting a separate state for them. A state, where they could lead their lives in accordance with their own religion and culture. This is an established historical fact that, including the founder of Pakistan Quaid e Azam Muhammad Ali Jinnah (1876 - 1948) and the poet philosopher of Pakistan Allama Muhammad Iqbal (1877 - 1938), all Muslim leaders, in the beginning, supported the attainment of independence in cooperation with their fellow countrymen. They even accepted the leadership of the Hindus for a long time. The open–mindedness of the Muslims can be judged from the fact that even in the sensitive matter like *Khilafat*, they gave the leadership to the Hindus. Unfortunately, however, this spirit of the Muslims could not get the due appreciation. On the contrary, their sacrifices were ignored and their existence

was denied. Their fellow countrymen tried to absorb the Muslims into their numerical majority. Their fellow countrymen opposed every step which could benefit the Muslims in any way. The events of the Indian history, from the annulment of the partition of Bengal to the opposition of the separate electorates, bear testimony to this fact.

All demands of the Muslims were rejected in the Nehru Report of 1928. When Mualana Hasrat Mohani (1875-1951) presented an alternative to a certain point, he was ridiculed by the Congress fellows. All the amendments presented by Quaid-i-Azam Muhammad Ali Jinnah were rejected. Jinnah said that the majorities were always inclined to oppression and the minorities always had apprehensions about the danger to their rights. He highlighted the importance of unity and demanded justice for the Muslims. He presented solid proposals in this regard. However, all his proposals were rejected. The Muslim demand of one third proportion was also not accepted. After the elections of 1936, the Muslim League offered to form a coalition ministry. However, the Congress placed the condition that the Muslim League should lose its identity and merge into the Congress. Congress gave the feeling of being worthless to the Muslim minority and that they had no existence. And that after departure of the British they would have to live as slaves under their fellow countrymen's majority. The leadership of the majority categorically declared that there were only two powers in India — the British and the Hindus. This was an indication that the Muslims could not think of getting their rights. Unfortunately, efforts were made to deprive the Muslims of their rights as well as their religion. The *Shudhi* and the *Sanghatan* movements were evidence to such efforts which were aimed at converting the Muslims to Hinduism. This was the approach which gave birth to the Two Nation Theory. It meant that the Muslims were a separate nation who had their distinct history, culture and civilization. And, that they needed a separate independent country to live their lives in

accordance with their religion and culture.

Allama Iqbal shaped this theory and demanded a separate state for the Muslims of the South Asia in the 21st annual session of the All India Muslim League at Allahabad. He explained that every group had the right to live and progress independently according to its respective faith. This principle was not based on narrow sectarian sentiment. He said that establishment of an international society was impossible without sovereignty of nations. Therefore, development of a harmonious nation was difficult without cultural independence of nations. Sectarianism has many forms. The group which keeps bad feelings for others is mean and malicious. I have great respect for the rites, laws and religious and social institutions of other nations. Not only this, but it is also my duty to protect their places of worship according to the teachings of the Holy *Qur'an*.[1] He said that India was a mini Asia. Solution of the Indian problems was key to the solution of the Asian problems. Moreover, the Muslims were not demanding a separate state to pressurize the Indian government. They were making the demand for independent progress which was not possible in a unitary government propounded by the nationalist politicians. According to him every group has the right of independent progress according to its faith. Acceptance of each other's

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[1] *Perhaps, we are unwilling to recognize that each group has a right to free development according to its own cultural traditions. But whatever may be the causes of our failure, I still feel hopeful. Events seem to be tending in the direction of some sort of internal harmony. And as far as I have been able to read the Muslim mind, I have no hesitation in declaring that if the principle that the Indian Muslim is entitled to full and free development on the lines of his own culture and tradition in his own Indian homelands is recognized as the basis of a permanent communal settlement, he will be ready to stake his all for the freedom of India. The principle that each group is entitled to free development on its own lines is not inspired by any feeling of narrow communalism. There are communalisms and communalisms. A community which is inspired by feelings of ill-will towards other communities is low and ignoble. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty according to the teaching of the Quran, even to defend their places of worship if need be. Ibid* p200

existence is the right path to peace. Iqbal believes that the humanity needs to establish an international state. However, this international state is not possible without sovereignty of nations. The various nations of India should be given the opportunities of independent progress without breaking relationship with their past.[1]

Iqbal analyzed the problems of the Indian Muslims which also included their economic problems. They were facing unprecedented poverty and exploitation. He categorically stated that the financial conditions of the Muslims had continuously deteriorated in the past two centuries. The reason, according to Iqbal, was their slavery. He was pondering over the question as to how the Muslims could be recovered from that poverty. After prolonged contemplation, he reached the conclusion that the solution was in application of the Islamic law. The study of the Muslim Jurisprudence *(Fiqh)* can also present solution to other problems keeping in view the requirements of the present time. He said that he had reached the conclusion after deep study of the Islamic principles (*Shariah)* that proper application of the Islamic law assured at least ordinary employment to every person…. This has been my belief for years. And I, even now, consider it the best solution to the Muslims' poverty and the Indian peace……[2] He also believed that non application of this method would result into civil war as the financial worry was a serious problem and no

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[1] *Ibid* p 212

[2] Happily there is a solution in the enforcement of the Law of Islam and its further development in the light of modern ideas. After a long and careful study of Islamic Law I have come to the conclusion that if this System of Law is properly understood and applied, at least the right to subsistence is secured to everybody. But the enforcement and development of the Shariat of Islam is impossible in this country without a free MuslimState or States.

Letter to Muhammad Ali Jinnah dated May 28,1937 *Iqbal Nama/Letters of Iqbal, Majmooa e Makateeb e Iqbal(Re Print) ed; Sheikh Ataullah* Lahore*; Iqbal Academy Pakistan 2005* p.360

nation could endure it for long.

In Iqbal's view a separate state was important not only for the solution of the economic problem, but also for the future of Islamic civilization in India.[1] Moreover, Iqbal also believed that slavery had crushed the soul of the East. The political slavery of India was a source of unending miseries for the whole Asia. It has deprived the people of the bliss of self expression which had once given birth to a great civilization. Therefore, he reminds his addressee of the duty entrusted upon him by Asia. He says that we cannot fully perform this duty given to us by Asia unless we organize ourselves. Presence of seven million Muslims in India is a precious asset. This asset can play an important role in bringing about peace in Asia. Because, peace develops through mutual cooperation instead of denying the existence of the others. He believed that the various nations living in India had to accept each other's existence in order to achieve the goal of peace in India.[2] Therefore, the parities should acknowledge each other instead of denying each other. Iqbal believed that establishment of an independent Muslim state would create balance of power in India. This balance of power could ultimately result in creating peace. He also believed that establishment of an independent Muslim state could also become a source of giving rise to the Islamic concept of state. Such a state in India would provide Islam the chance to free itself from the influences of the Arab imperialism — and that it could develop link with the spirit of the modern age by invoking its education and culture.[3]

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[1] Letter to Muhammad Ali Jinnah dated March 20,1937 *Iqbal Nama/Letters of Iqbal* p.356

[2] Presidential Address delivered at the 21st Annual Session of the All – India Muslim League ,held at Ilahabad on 29th December 1930 p.200

[3] *I, therefore, demand the formation of consolidated Muslim state in the best interests of India and Islam. For India it means security and peace resulting from an internal balance of power; for Islam an opportunity to rid itself of the stamp that Arabian imperialism was forced to give it, to mobilize its law, its education, its culture, and to*

In view of these facts, Iqbal had such a strong belief in the establishment of a separate Muslim state that he said with great confidence, "It seems to me that at least in the north west of India, establishment of a coherent Muslim state, whether within the British Empire or through self rule, is the final destiny of the Indian Muslims."[1]

A number of proposals were forwarded by the English government to resolve the political problem of India. Report of the Simon Commission was one of such proposals. Iqbla's basic point was to get recognition of the separate political identity of the Muslims of South Asia. While addressing the Muslims, he had advised them not to accept any proposal which denied their separate political identity.

Finally, the Muslims of South Asia achieved their destination on August 14, 1947. However, in the present international perspective, questions are being raised on the rationale of the state which had developed on the basis of Iqbal's thought. These questions are asked due to the present conditions being faced by Pakistan. It is needed that the case of the Pakistanis be seen and heard with justice. The reasons which led to the establishment of Pakistan have been explained in the preceding discussion. It was the question of the identity of a nation. The journey for identity of nations is completed in centuries. This is a journey of centuries and it needs sacrifices of centuries. Pakistan is not even a century old. Therefore, this is not the right time to give any judgment on its success or failure. The people of Pakistan are facing the question of their survival. They have created, in trying circumstances and in small time, such jewels which can become pride of any nation. These are the people who possess creative abilities. They are the ones who believe in establishment of a universal society based on the concept of

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bring them into closer contact with its own original spirit and with the spirit of modern times.

Ibid p.202

[1] *Ibid* p.201

peaceful coexistence — A society, which possess the excellence of the Islamic brotherhood. For the same reason, the Pakistanis raise their voice against acts of oppression occurring in any part of the world. The literature being produced in Pakistan can be presented as evidence to this fact. This literature highlights the sufferings of the people of Hiroshima, Nagasaki, Eritrea, Palestine, Bosnia, Chechnya, Afghanistan and Iraq. Pakistan is not merely a geographical entity. It is a conception. What is this concept? It should also be explained in Iqbal's words:

The essential difference between the Muslim community and other communities of the world exists in our peculiar conception of nationality. It is not the unity of language or country or the identity of economic interest that constitutes the basic principle of our nationality. It is because we all believe in a certain view of the universe, and participate in the same historical tradition that we are members of the society founded by the Prophet of Islam. Islam abhors all material limitations, and bases its nationality on a purely abstract idea, objectified in a potentially expansive group of concrete personalities. It is not dependent for its life–principle on the character and genius of a particular people; in its essence it is non–temporal, non–spatial.[1]

This, exactly, is the summary of this paper.

[1] Muhammad Iqbal The Muslim Community –a Sociological study included in *Speeches, Writings and Statements of Iqbal p.121*